

I.R. NEWSPAPER REGD
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Arthur Mccall
18 Bowes St. E.C.

THE

The Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXVI.—NEW SERIES, No. 1100.]

LONDON: WEDNESDAY, DEC. 5, 1866.

PRICE { UNSTAMPED.. 6d
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NEW CONGREGATIONAL CHAPEL, BELGRAVE-ROAD, TORQUAY.

No surprise can be occasioned by the announcement that it is intended, without delay, to erect a Congregational Chapel in Torquay; nor can arguments be required to demonstrate the propriety and even necessity of such a measure. The vast and rapid increase of the population is surely enough for this purpose. Twenty years have elapsed since the erection of the chapel in Abbey-road. At that time (1846) the number of inhabitants in this town appears to have little exceeded eight thousand. The Census of 1851 states the population at between eleven and twelve thousand; that of 1861, at nearly seventeen thousand; and as in the last five or six years the houses and their inhabitants have advanced at a still more rapid rate, it cannot be doubted that the population has now reached twenty-five thousand. During this interval, while the population has been more than trebled, the Congregationalists (or Independents) have made no addition to their provision for sustaining the public worship of God and the preaching of "the glorious Gospel."

Fellow Christians of all other Evangelical denominations have, in the meantime, commendably exerted themselves in the building of churches and chapels. Episcopalian, Wesleyans, Presbyterians, Baptists, and others, have largely added to the number of their places of worship, and in nearly every case have gathered large congregations. In these efforts of our Christian friends, and in the success attending them, we sincerely rejoice; and it is our earnest desire that they be the means of greatly-extended usefulness, and may constantly enjoy the evidences of Divine favour and benediction. Wherever and by whomsoever "Christ is preached," we "therein do rejoice, yea, and will rejoice."

In such circumstances, shall our section of the Church of Christ continue inactive and indifferent? In nearly all the towns and villages of our country our Congregational brethren are distinguished by zealous efforts and generous sacrifices for extension; and surely it is now time for us to arise and take our part in the good and great work of evangelisation.

To exhibit more widely and clearly, and to maintain more firmly our peculiar principles of Christian doctrine and Church government is a worthy object of ambition; while, far above and beyond this, it becomes us to aim at the enlightening and converting of the ignorant and careless around us, at the instruction and edification of professed believers, and at the advancement of the kingdom of Christ on the earth. In Torquay and its vicinity there is ample scope for the pursuit of these objects. "There remains yet very much land to be possessed." "Let us go up at once and possess it," for, God helping us, "we are well able to overcome it."

A commencement has at length been made. Encouraged and urged by friends at a distance, including Christian visitors from various parts of Great Britain, a few residents here have engaged an eligible site for the erection of a substantial, commodious, and attractive chapel. It is situated at the north end of Belgrave-road, and the building will be designated "Belgrave Chapel."

But as present wants are urgent, it is judged right to avail ourselves of the opportunity of taking upon a short lease an adjacent plot of land, upon which to place an iron chapel, which may be ready for use in a few weeks. This, provided with all requisites for ventilating, warming, and lighting, will afford adequate accommodation until the more durable structure is raised. A congregation may, in due time, pass readily from the one building to the other, without the inconvenience and evil of being dispersed for a single week. And, afterwards, the iron structure may be easily removed to another district of Torquay, where the need may be found for the time to be most pressing, and a similar course may be there pursued.

The seats will be free, no payment being demanded. We shall rely upon the freewill offerings of those who know how to value, for themselves and for others, the privilege of attending on Divine ordinances, with the simple and faithful preaching of "the truth as it is in Jesus."

Our expenses will be necessarily large. The cost of a temporary chapel, the maintenance therein of Divine worship and a Gospel ministry, and the originating of a fund for a permanent building, will justify our earnest appeal for liberal contributions, not only to brethren of our own faith and order, but likewise to all those of every denomination who love "the common salvation."

Two gentlemen have been appointed Joint Treasurers—namely, THOMAS ECCLES, Esq., Ettenhein, Torquay; and JOSHUA WILSON, Esq., Nevill Park, Tunbridge Wells; by either of whom donations will be gratefully received.

Torquay, November, 1866.

CONGREGATIONAL MEMORIAL HALL.

We have been requested by Mr. BEVAN to state that the List of Subscriptions published last week contained some errors. The amounts acknowledged under "Harwich" should have been:—Mr. Bellamy, 12.; Mrs. Buchanan, 14.; Mr. C. F. Bevan, 1/.; Mr. J. M. Dore, 10s., instead of Mrs. Bellamy 11. and Mr. J. M. Dore 10/.

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THE

Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXVI.—NEW SERIES, No. 1100.]

LONDON: WEDNESDAY, DEC. 5, 1866.

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the Roman mass on the Anglican communion office, and where the officiating priest uses language in his private devotions quite incongruous with that which the Church puts into his mouth.

Even the Bishop of Oxford is reported to have stated his judgment to this effect,—

All ritual, to fulfil its purpose, must lead the worshipper to God—not interpose itself as a veil between God and him. It must express what was calculated to elevate his devotion. Whatever failed in this failed in expressing its truest purpose. It might fail if, by its extravagance or unaccustomedness, it rudely shocked the instincts of the worshipper. It might fail if, by its splendour, its variety, or intricacy, it drew the soul which should be lifted up to God down to painted images.

And then, after dwelling a moment or two on these thoughts, he continues :—

Trying ritual by these principles, he was bound to say that it did not make good its claim to our adoption. Its growth had been sudden, not to say excessive. There had been in it the sudden restoration of unaccustomed vestments, accompanied by an introduction of new, perhaps suspected attitudes, postures, and actions—by interruptions of a wonted service, and the introduction of matters attracting the sight, sound, and smell. In all these alterations there had been no general preparation of men's minds.

Dr. Tait is, as might have been anticipated, yet more explicit :—

And then, on the other hand, since the Church of England is not only Catholic as holding the old faith, but also Protestant, there are essentials, not of the Christian faith, but of our charter as reformed from Roman error, which it is equally vain for any man to hope that he can with a safe conscience ignore. "The Bishop of Rome hath no jurisdiction in this realm of England" (Art. xxxvii.). "The sacrifices of masses, in the which it was commonly said that the priest did offer Christ for the quick and the dead to have remission of pain or guilt, were blasphemous fables and dangerous deceits" (Art. xxxi.). "The body of Christ is given, taken, and received in the (Lord's) Supper only after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper is faith" (Art. xxviii.). These and such like solemn protests against Rome, giving their colour to the whole body of our articles, close on this side the liberty of all who would be loyal to our Church.

Well, after this authoritative announcement of prelatical opinion, what may be expected to follow? Let it be borne in mind that they are spiritual rulers of a Church whose Articles, Liturgy, and Rubric have been converted into statute-law, and which they have been appointed to their high office to see faithfully administered.

Dr. Thirlwall speaks in this noble and Scriptural fashion—

It was not in the spirit of our last Act of Uniformity, but under the guidance of one as opposite to that as light to darkness, that St. Paul wrote those ever memorable words for the perpetual rebuke of all narrow-mindedness and tyrannical encroachments on the rights of conscience and Christian liberty. "One man esteemeth one day above another, another esteemeth every day alike. Let every man be persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth to God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks."

No, but the Bishop of St. David's seems to forget that it is upon that very Act of Uniformity which he so justly condemns as framed in a spirit of antagonism to Christian charity, the Church of England, as a National Establishment, rests. Else of what use is it? Why clothe it with legal sanctions, if, after all, love can do more and better for its defence and progress?

Dr. Wilberforce expresses himself in the same strain of tenderness.

First, then, how were the introducers of these rites to be treated? Not with harshness and reproach—not with unloving severity—not with undistinguishing condemnation—not with unbrotherly suspicion. These were not the weapons of Christian men, and truth could not be advanced by such means. Amongst both the clergy and laity who were conspicuous for the introduction of those old novelties were men inferior to none in self-devotion, in apparent love to Christ, in zeal for His truth, or in the fervour of their devotion. That no

taunts from without and no menaces from within would lead any of the rulers of the Church to aid in driving out anyone who could consistently, with truth and faithfulness, remain, he most earnestly desired, lest they should again repeat the faults of our fathers, and lose our brethren, as they lost John Wesley and his noble followers.

Even Dr. Tait, little respect as he has for Ritualism, seems to despair of the efficacy of any remedy but that which would be equally available if we had no State Church.

Yet it seems difficult to see how the courts, if they proscribe certain vestments or overt acts of adoration, can restrain the posture, gestures, look, manner, and tone of voice of any one who, being resolved, without regard to authority, to make himself as like a Roma Catholic priest as possible, may accomplish his object by a series of Protean changes which no law can bind. Even the united authority of the Parliament and Convocation, sanctioning a clearer explanation of doubtful words in the Act of Uniformity as to the ornaments of the church and minister, and as to the discretionary power of the ordinary, may be baffled by the individual ingenuity of any who are not loyal to their bishops and their Church. It is with inventors of such ceremonies as with teachers of unsound doctrine; certainly the best arguments to use with them are not to threaten penalties and endeavour to overwhelm by force (for in this sense, all Church of England men are Protestants, being jealous, and rightly, of preserving their individual liberty), but to reason, to remonstrate, to appeal to their consciences, and to the love they bear their Church.

The question still returns, What is to be done? Why have we laws? Why have we ecclesiastical rulers seated in the House of Lords? For ourselves, we admire the sound sense and good feeling of the right rev. prelates, but just in the same proportion we wonder what can be the advantage of subjecting the Church to the restraints, since it cannot without enormous difficulty have the protection of law. Christian charity is one thing—laxity in enforcing law is another. He who desires to be guided by love, should, if he were consistent, abjure all weapons of coercion. But to abjure the coercion which has been provided for the Church by the State, is virtually to abjure the State-Church itself.

The bishops themselves clearly enough foresee that this is not a case in which Christian charity can have it all her own way. The Bishop of St. David's thinks "that there are two conditions on which a moral necessity for resort to judicial proceedings would arise. The one would be, if any clergyman should attempt to introduce the ritual innovations in his parish church against the will of any considerable part of his congregation; and the other, if he should persist in so doing after he had been admonished and dissuaded by his bishop." The Bishop of Oxford, deprecating legislation either on the part of Convocation or Parliament, said that "his counsel was that in every instance the parties inclined to make alterations should lay their case before their bishop, and act absolutely on his directions. He, no doubt, would consider well the special circumstances of each church, the difficulties of abandoning that to which the congregation had become attached, and he would endeavour to meet the difficulties by a just and comprehensive settlement of the questions entrusted to him." And the Bishop of London—"The bishops will certainly not fail in their further duty where the law is clear, if all kindly remedies are in vain."

In fact, the rulers of the Church, enlightened by the spirit of the Gospel, are beginning to see that the Church can securely rest herself upon no foundation of mere human construction—can defend her faith by no weapons but those of argument and persuasion—can derive spiritual benefit from no legislation than that of her Lord. They do not yet discern all the practical consequences that must follow from these principles. We gladly own that they are adopting a much more worthy tone towards Nonconformists. Perhaps as time and experience instruct them, they will discover that the promotion of love by law is not only unscriptural in theory, but the merest delusion in practice.

Ecclesiastical Affairs.

A TRIO OF EPISCOPAL CHARGES.

ST. DAVID'S, Oxford, London—Dr. Thirlwall, Dr. Wilberforce, Dr. Tait—have deliberately and solemnly addressed their clergy upon the present state of the Church of England. We have read their charges to their respective clergy with deep interest. We have found in each of them much that powerfully and successfully appeals to our Christian sympathies. We have gladly noted the greatly widened area of spiritual sentiment within which we can be at one with them. We recognise, in general, the wisdom of their counsels, and in many instances, doctrinal as well as practical, the soundness of their views. But we have been most profoundly struck with the anomalous nature of their position. As men of strong common sense, of learning, of piety, each will no doubt exercise a considerable influence over some of their clergy, still more, perhaps, over the more thoughtful of the laity; but as State-Church Bishops, it seems to us not merely that they are useless, but that they have surrendered the very principle upon which, according to the system they advocate, their usefulness should be based. Of what conceivable advantage is a law-established Church, either as a guarantee of sound religious teaching, or as a "bulwark of Protestantism," if in a time of scandalous divisions, the force of the law is deprecated as incompatible with Christian wisdom and Christian feeling? Of what use is an Act of Uniformity, if "uniformity which does not represent, but is the substitute for unanimity is a very questionable blessing?" Law without rule, uniformity without unanimity, we Dissenters have always held to be mischievous, because necessarily misleading; but when learned prelates proclaim aloud the same conclusion, we can only wonder that they do not seem to suspect to how large an extent they are surrendering the distinctive claims of their Church.

Take, for example, what the Bishop of St. David's says "for shortness we may call the Ritual question." Let us hear first of all what the three most able and most influential prelates on the bench say respecting it. None of them approve of what is going on in the Church of England in reference to this matter.

Dr. Thirlwall says:—

Though, as I have said, it appears to me highly probable, that the leaders of the movement themselves have no present thought of quitting the Anglican communion, I think it almost inevitable that they should be giving occasion to more or less numerous secessions to the Church of Rome, both by fostering that general predilection for all that belongs to her, which they themselves betray, or rather exhibit, and by stimulating a craving for a gorgeous ritual, which, remaining where they are, they can never fully satisfy; even if it be possible for thoughtful and ingenuous minds long to feel quite at their ease in a form of worship which strives to engraft, not only the outward ceremonial, but the essential idea, of

APOSTOLICAL SUCCESSION
PARODIED.

OUR readers, perhaps, have not chanced to hear of the Bishop of Iona. Of the little island off the western coast of Scotland which bears that name, and which, together with Staffa, is a great point of attraction to summer tourists, we shall presume that they know something. Possibly, they have visited the place, and experienced the shock which the condition of the islet inflicts upon archaeological and ecclesiastical reverence in search of special gratification. Things may be altered, however, since we made a pilgrimage, or, more prosaically speaking, a steamboat excursion to the sacred spot. As our boat approached the landing-place, we fancied that the scene which presented itself to our wondering eyes must have closely resembled the first landing of Captain Cook on one of the South Sea group, then called Otaheite. All the inhabitants, with the exception of two or three individuals, had turned out to meet us. In numbers, the crowd was not very formidable, as, according to our recollection, they could not have amounted to three dozen, including a full proportion of children. But they certainly looked like an uncivilised lot. Dirty, uncouth, shock-headed, rough-mannered, hunger-pinched, with a glare of savage humanity in their eyes—we gazed upon them with mingled amazement and revulsion. Well, this island has now given its name to an episcopal see, and can rejoice in the honour of being the head-quarters of a real orthodox bishop.

How this came to pass makes a very curious story. It seems that a Frenchman, M. Jules Ferrette, who, according to the statement of the *Churchman*, commenced life as a Dominican, and was a Roman Catholic priest at Valetta, found his way some years ago to Ireland, where his ecclesiastical views underwent a change, and he joined himself to the Presbyterian body, who sent him out as a missionary to Syria. After labouring there for ten years in connection with the Irish Presbyterian Society, from whom he received a stipend, and *carte blanche* in regard to his plan of operations, he wound up his mission by becoming a bishop of one of the sects of the Greek Church among whom it was his duty to have sought converts. This gentleman, having been ordained a bishop of the "Orthodox Church" by "Julius, Metropolitan of the world, who is Peter the humble," or, as her Britannic Majesty's consul at Damascus styles him, "the most reverend Julius, Archbishop Ecumenic of the Orthodox Syrians and Metropolitan of Syria, resident in Homs (Emessa)," and having by him "been appointed to the Island of Iona and its dependencies," some few days since submitted his claims to the style and title of "Bishop of Iona" to a clerical meeting of High Churchmen convened at the British Hotel, Jermyn-street, by the Rev. George Nugée, Vicar of Wymering.

We cannot weary our readers by dragging them through the proofs and arguments set forth by the bishop in support of his claims. The pith of the latter is that "in virtue of the seventh canon of the third Ecumenical Council, whosoever dares to compile, or publish, or propose, to heathens, Jews, or heretics wishing to come to the knowledge of the truth, any other creed than that of Nicaea, authoritatively set forth by the council of Constantinople, is pronounced, if a bishop, an alien from the episcopate; if a clerk, from the clergy; if a layman, he is anathematised. According to this canon all episcopate sees in the West are vacant—from the see of Rome to that of Canterbury, and from that of Westminster to that of Argyll, when the see of Iona was erected, and Bishop Julius appointed to it." A grand razzia having thus swept the ground clear of all ill-founded pretensions to apostolical authority—in theory at least—the Bishop of Iona is inclined to conduct the Church of England back to the orthodox faith of the Eastern Church, by a by-way discovered by his own excessive zeal for unity. He says, "As hatred preceded schism and produced it, so now ought mutual charity to precede reunion and lead to it. The bishop, therefore, proposes to set up by the side of the Church of England a free British Episcopal Church, not hostile to her, but ready to give her an undoubted Apostolical succession on terms by no means so haughty as so humiliating as those which are insisted upon by Rome. The existence of this small Church might even become for the Church of England a precious *Palladium*, in the case of its being driven out of the Establishment by civil prosecutions on the ground of ritual or doctrine. The few defections that may eventually become the result of the proselytism of that small body would be a very trifling evil indeed in comparison with the security that its existence would give. As the liturgy published by the Bishop of Iona is such

as to satisfy not only High Churchmen and Roman Catholics, but also Dissenters, more than the Prayer-book, more good is likely to be done in the ranks of Dissenters than havoc in the ranks of the Church of England."

This is, certainly, poaching on the High Church manor with a vengeance. Many of the English bishops, and two-thirds, perhaps, of the clergy, profess to regard an unbroken chain of succession from the apostles as constituting the Church of England the only true Church in the kingdom, for along that chain has been conveyed to her the promise of the Divine Spirit, and authority to forgive sins. They have—some of them, at any rate—had their misgivings as to whether they were in the right line—and hence their hankering after communion with Rome, or with the Greek Church. They are not quite sure of their ecclesiastical legitimacy, and would be relieved if they could make it out to their own satisfaction. But Rome will have none of them except on her own terms, and the Greek Church cannot quit her high position to give them the right hand of fellowship. The Bishop of Iona, therefore, takes pity on them, and is willing to accommodate his plans to their anomalous position. He will freely receive to communion all members of the Church of England, without asking them to be rebaptized, to reject the *Filioque*, to renounce the allegiance of the English bishops, or in any way to alter their *status*. He will reordain conditionally any deacons or priests of that Church who may have doubts as to the validity of their orders, without asking them to leave the Church of England; and he will consent to ordain bishops for the Church of England on condition that the Prayer-book should undergo a few alterations which would give satisfaction not only to Eastern Christians, Roman Catholics, and High Churchmen, but also to Low Churchmen, and to some millions of Dissenters! The Bishop of Iona acknowledges the seven Ecumenical Councils, and is one in faith with the Patriarch of Constantinople. "But he is not the delegate of any particular Church, Eastern or Western, small or great. He derives his authority from Christ alone through the Apostles, whose successor he is by the imposition of hands."

Here is a pretty scheme of ecclesiastical competition. Which is the genuine article, and which the spurious? To think that grown-up men, and men of cultivated minds, should busy themselves with such trumpery, and imagine that the honour of God is concerned in it! A contemporary has observed, "Such quackery and tomfoolery under the name of religion is enough to make a nation of infidels." Yes, so long as the nation degrades itself to the meanness of taking its religion on trust and second-hand, from any order of men whatever.

ECCLESIASTICAL NOTES.

THE condemnation at Rome of Dr. Pusey's "Eirenicon" and its tabulation with "Ecce Homo" have sent some of the High-Church party into a sort of ecclesiastical jaundice. Here had Dr. Pusey, speaking for the "Catholic" Church of England, expressed his willingness to concede the primacy of the Pope, had offered the "Holy Father" the olive branch of peace and reconciliation in a hundred different forms, had defended every distinctive Romish doctrine,—and the result is that his book is forbidden to be read by any Roman Catholic! A response of so unexpected a character must, of course, be hard to receive. To have curses when you have toadied for blessings, and to be contemptuously kicked when you have anticipated a loving embrace, is a great trial to human nature, and, as ecclesiastics generally exhibit the worst and the weakest side of that nature, a very great trial to ecclesiastics. What has made this decision of the Pope peculiarly galling is the fact that it is very acceptable to Roman Catholics. The *Weekly Register*—their principal organ—positively gloats over it. "Rome has spoken," says the *Register*, "the matter is at an end. This is an authority to which all Catholics must bow, and which ought, if the Anglican High-Church party are at all consistent, to be con-

cluded even for them." But the "Anglican High-Church party" are enraged rather than otherwise at this unanticipated blow. Like the heathen who kicked his idol when his prayers were not answered, they at once begin to revile the old Pope. The *Church Review*, in a sarcastic article, ridicules the hasty action of the Pope, and now remarks that Dr. Pusey would "stultify the whole history and experience of his life," and "abandon all his deepest and holiest convictions" if he were to—what? That is just the question. What, indeed? Side with the Pope?

The Pope and the *Catholic Register* say, No! Side with Protestantism? God forbid that such a man should be a representative of any Protestant Church, and God be thanked that the Pope has given him this open-handed blow! The High-Churchmen cannot, however, forgive his "Holiness." The *Church Review*, therefore, thus falls foul of the Pope:—

We can readily believe the statement which Dr. Manning apparently thought it necessary the other day again to enforce, with some amount of protestation, that that good old man awaits the issue with calm and resignation. Dr. Manning's disclaimer, however, on the Pope's behalf, of all "trust in the arm of flesh," is ambiguous. If the meaning of this be that the Pope's Government has been doing all it possibly could to enlist on its side any arm of flesh that might be open to the appeal, and finds that all its efforts are in vain, the statement is very likely to be nothing more than literally true, but in that case it seems to claim too much of the savour of magnanimity. If it means that the arm of flesh is not precisely and wholly the instrument which the Papal Government has made it the end of its existence to secure in some form or other, the statement is absolutely void of meaning. It contradicts every word and every fact both of history and of the present time which can possibly go to illustrate the case as it has always stood and as it now stands before the world. When the only object about which Roman statesmen and all other statesmen are disputing is the maintenance of temporal power, the pretence to disclaim the arm of flesh is not only an actual pretence, but a moral absurdity. When a religion is merely in question, when dominion over the conscience is all that is demanded, we can understand a disclaimer of the arm of flesh. Our Lord disclaimed the arm of flesh, and at the same time explained what He meant by adding, "My kingdom is not of this world." But the kingdom which the Pope now wants to prop up is a kingdom in which he shall have power to maintain "servants to fight," power to levy taxes, power to unlock and close prison doors, power to mix effectively in the most mundane affairs of political, trading, or pleasure-seeking communities. The history of the Papacy for many centuries is a history of the arm of flesh, and, as Dr. Manning will admit, as thoroughly vulgar and worldly a history as any which Europe presents.

The curiosity of this paragraph is that the person who wrote it does not appear to see that the history of the "Church of England" has been a parallel history with that of Rome. Just altering two or three words, it must be said that the "history of the Church of England for many centuries is a history of the arm of flesh, and as thoroughly vulgar and worldly a history as any which Europe presents." What in the name of history is there to choose between the two Churches? Have they not both persecuted as long as they were able? Do they not at the present time persecute as much as they are able? And do they not both regret that their power of persecution is as restricted as it is? This, of course, is not the lesson which a High-Churchman would read to the Pope, but it is one which a Dissenter may fitly read to Protestant and Roman Papists. The *Church Review*, under the excitement of the moment, carries its opposition to Rome, to what would have been considered a month ago, an impossible extent. It actually declaims against the "arm of flesh" being employed in the furtherance of Christianity. Our suddenly Protestant periodical says:—

The great subject of contention with the Ultramontanes is, that the Pope should be allowed, or rather forcibly aided, to keep the arm of flesh, and make it intimate his own—just in the same sense as the Romans had made it their own when Pontius Pilate crucified the Divine Founder of our religion, and He Himself said in express contrast, "My kingdom is not of this world, and therefore My servants will not fight. It is foolish to attempt to confuse us with a revolving portrait, one side of which represents the Pope as a victim because he is being despoiled of the arm of flesh, and the other as an object of dignity because he disclaims it. If he does really disclaim it, then the point of contention is given up; only if things should really so turn out as to force upon him the Divine logic of his Master—My kingdom is not of this world, and therefore My servants shall not fight—let not the Ultramontanes turn round upon the whole of Europe because it did not interfere to insist that he should be burdened with the arm of flesh whether he would or no.

And all the time, of course, the *Church Review* never for one moment thinks that the very support of the Church of England is the "arm of flesh"!

In the *Church Times* of the same date, there is a remarkable paper on "Bigotry." We term it remarkable because "bigotry" is usually but vulgarly associated with certain Calvinistic sects. It may be very possible and probable that such sects are very bigoted, but on the other hand, it may happen that Broad Churchmen and Unitarians are a great deal more bigoted. The *Church Times*, in relation to the former party, has come to a very definite conclusion, and one which, on the whole, very few persons would feel disposed to dispute:—

There is nothing on which Broad Churchmen and Theists pride themselves so much as their own tolerant spirit. "We," say they to every one who will listen, and to themselves if nobody does listen, "are the truest exemplars of all that is really noble and elevating in religion. We are too large-minded and deep-hearted to squabble like others about trifles like creeds and ceremonies. We are willing to give you credit for a certain stolid sincerity, but if you had a little more sense you would see that you are fighting for mere shadows." No kind of talk is more easily rolled off than this, and, indeed, Broad-Church cant can be learnt and

practised with much less difficulty and effect than any other. High-Church cant and slang, of which there is no lack, has at least this to be said for it, that it will not go down with High-Churchmen in the absence of some practical work. Tractarians turn their backs on those of their party who are great in ecclesiastical furniture warehouses and inactive in the church and parish. The finest and most high-faluting talk about Catholic verities from a man who has no daily service, no mission offsets, no practical activity about him, is ridiculed as so much windbag.

But a man may be a Broad-Church leader of the first class, or at any rate a trusted officer in a subordinate position, without having done anything but talk. And such talk! Not the suffering wail of "Phases of Faith," not the hesitating awe of "Ecce Homo," not the thoughtful, if misty, speculations of Maurice, not the learning of Milman, not the illogical and sketchy but graceful fiction of Stanley, but the most worn out clap-traps about the Spirit of the Age and the Progress of Freedom, spiced with an occasional fling at the people who were foolish enough to write the Bible in past days or to believe it in the present. So long as plenty of talk of this kind is forthcoming, a Broad Churchman may dress as he likes, go where he likes, do as he likes, or do nothing if he like it better, as is mostly the case, without diminution of such influence or character as he possesses. And therefore, as it is thus immeasurably easier to sustain the part of a Broad-Churchman than any other, it is not easy to see why each member of the school makes such an uproar about his own wonderful intelligence in having taken it up. The veriest block-head who has learnt off a few Broad-Church platitudes by rote, thinks himself, at the very least, a Robertson, an Arnold, or a Whately, and demands to be heard with a respectful attention which the hottest Evangelical, looking on himself as a prize Christian, or the greatest Tractarian curate, filled with lofty ideas of his priestly authority, would scarcely hope for, much less imperiously demand from his hearers.

"Toleration," our candid writer adds, "only means, on their lips, sufferance for those who cannot be rivals." "Is this Broad Churchism"? Is this Stanleyism, Taitism, and Kingsleyism? We are afraid that it is. Stanley, Tait, and Kingsley, will persecute as long as they can, and the only difference between High and Low Churchmen and themselves, is that they decorate their professions with beautiful sentimental platitudes which they never intend to carry into practical operation. The other parties simply leave out all the sentimentalism and all the platitudes.

As might have been expected, "S. G. O." has been furiously attacked in some of the Church journals. It would be a painful thing to most persons to find that all these journals comment on "S. G. O.'s" letters without, in any instance, reprinting them, but this, we suppose, is a fair sample of Church politics. "S. G. O." is assailed in all the ultra-High-Church journals in the usual Old Bailey style of Church clergymen. We are glad to find that there are in this order a few gentlemen. One of them, in reference to a letter in the *Times* of last week about "S. G. O." "driving a tandem" (as though there were anything superlatively wicked in such an act), writes as follows:—

Does this curate know that one of the Bishop of Oxford's chaplains—a proctor in Convocation, and the refuser of a bishopric—does precisely the same every week of his life? I am very proud indeed to call that gentleman my friend; and although I owe him some apology for thus alluding to his ways, I cannot but protest against the infantine silliness which thinks to crush discussion with a stable-broom. The curate, perhaps, drives nothing but a thoroughbred Welsh, and a pair of high-steppers placed "at length" may embody to his mind the quintessence of worldliness. Wiser men know better. How long will our grave ones take to learn that manliness and wickedness are not the same, and that there is no religion in being an old woman? *Quousque tandem?*

Another writer, the Vicar of Tamworth, says,—

It is not likely that Lord Sydney Osborne will condescend to refute the untruthful assertions which have been publicly made respecting his way of life as a clergyman. I write without his knowledge, so that he will pardon me if in my love of truth and affection for him I err in so doing. Living in his immediate neighbourhood, and formerly his curate for three years, received from the very first into his family with the greatest kindness, that kindness ever increasing, I may be supposed to know something of the daily life of one who has been so unjustly and untruthfully assailed. I allude to his being described as a mere "hunting, shooting, fishing, croquet-playing, dining-out parson." It would be obtrusive in me to detail the private life of one so publicly honoured, or the simplicity of his family life; I must content myself with denying in the spirit and in the letter these false statements. The spirit of these remarks is to lower him as a clergyman, and to try to make the public believe that while he attacks what he firmly believes to be entirely opposed to the teaching of our Reformed Church, he neglects his own parochial duties, and is a mere idle pleasure-seeker—a statement as unjust as it is untrue. Many know his life's work; it is not for me to review it. The services in his church and the state of his parish will bear inspection. There are few in his parish who have not seen him in their homes, at all hours, day and night, ministering to their bodies and souls; there are many in his own neighbourhood who, though they see him not "dining out," see him at any time of need ready and glad to advise, help, watch, and comfort by the bed of suffering and sickness, entirely forgetful of self and wholly absorbed in their behalf; there are many ready to seek his help when others stand aloof, and yet are slow to do him justice when his opinions clash with theirs; there are thousands to whom his writings come home: he can well afford to despise the misconstruction of those who envy the position his truth and honesty and fearlessness have gained,

and attribute his love of doing good to a desire for notoriety; but one, whom he has watched for days and nights with a father's affection and anxious care while hanging between life and death, who, without presuming on his friendship, knows something of his inner life, can remain but ill at ease to see truth so recklessly set at defiance and justice so dishonoured, and not raise his voice to bear testimony to truth.

We take pains to quote these testimonies, because there can be little doubt that the hottest zealots of the High-Church party will do all they can to damage the personal reputation of the man who is, in all honour and honesty, opposing their pretensions.

We learn from the *Freeman* of last week, a fact which we should scarcely have credited from any but an organ of the Baptist denomination. It appears from our contemporary that some Baptists at Melbourne, in Australia, have made an application to the Government for a grant of land on which to build a chapel. An address to the denomination was forthwith issued and signed by ten, but only ten, ministers in the colony. The address states:—

About a year and a-half ago, some friends connected with the church in Collins-street made application to the Government for a piece of land at North Melbourne, on which to build a chapel and a schoolroom. The land was granted, and a schoolroom was erected upon it, which is also used as a place of worship. Scarcely any one outside of Collins-street Church was aware of the fact till it was done. When informed of it, we were vexed and grieved that any persons connected with our denomination should have departed from a principle which the Baptists have held sacred for three hundred years—viz., the independence of the Church of Christ of the civil power. No action, however, was taken upon it, but a series of resolutions were passed at the meeting of the Association, held at Ballarat in November, 1866, affirming the principle of the Baptists.

But about four months ago, a few friends connected with the same church made a similar application for another grant of land, at East Melbourne. On hearing of this a kind remonstrance was drawn up, signed by a number of ministers, deacons, and others, expressive of deep regret, and stating the grounds of that regret. But the parties to whom it was addressed did not descend to favour us with a reply, but, in a spirit of bravado, expressed their determination, if possible, to have the land. At the request of the Commissioner of Lands and Works, both parties had an interview with him, when he expressed his cordial sympathy with us, and his regret that a number of gentlemen should disturb the union of the denomination by applying for a piece of land which they could easily purchase. All that we could plead was the inconsistency of individuals, calling themselves Baptists, acting in direct violation of a clearly-ennounced principle of that body, and connected with a church virtually united in association with other churches—an association which had distinctly expressed its sentiments on this subject. On the other hand, it was stated that our churches were congregational, and that the denomination, as such, has no right to interfere with their separate action. The Commissioner said he did not see how he could, consistently with the law, refuse the application, but promised to lay the matter before his colleagues.

Our contemporary adds that the remonstrants applied the following argument:—"If members of the largest Baptist Church in the colony apply for and receive State assistance for building a chapel, can it be matter of surprise if some of our ministers who are struggling with hardship and poverty should apply for a portion of the State grant for their support? If it is right in the strong and wealthy, can it be wrong in the feeble and indigent?" We quite agree with the *Freeman* that this event opens "an altogether new chapter in Baptist history, and the sooner 'finis' can be written beneath it, the better." We cannot ourselves help expressing our astonishment that any Baptists should have so belied the principles of their faith and of their ancestors as these so-called Baptists of Melbourne. There has been no church of that denomination in England for three hundred years which would not have disclaimed them, and have done right in so doing.

THE LIBERATION SOCIETY'S PRIZE BOOK.

(From the *Liberator*.)

It will be remembered that some months since the committee of the Liberation Society offered a prize of 50*l.* for a work adapted for the inculcation of the Society's principles among young persons; and it has already been announced that the successful author was the Rev. John Guthrie, formerly of Tolmer's-square, London, and now of Glasgow. We have now the pleasure of acquainting our readers that this work, which is entitled "Conversations on Church Establishments," is in the press, and that it may be expected to be ready for issue on the 21st of December. As the title indicates, dialogue is the vehicle chosen by the author, who assumes the position of a Bible-class teacher, surrounded by intelligent young persons desirous of acquiring information respecting the leading ecclesiastical topics of the time. Of the character of the book we shall speak more fully when it makes its appearance. It will for the present suffice to say that, in respect to arguments and facts, spirit and style, we think it will not disappoint expectation; while we are certain that it will serve as a valuable text-book, not only for young persons, but for somewhat advanced anti-State-Churchmen. The book will be published at half-a-crown; but, to enable the Society's friends to circulate it widely, by presenting it to the young men and women in their several circles, five copies

will be sent carriage free for half-a-sovereign, which may be remitted in stamps to the secretary, 2, Serjeants'-inn, Fleet-street.

We make this announcement because Christmas and New Year's Day are at hand; and there are fathers and mothers, teachers and friends, who will be glad to include this little book among the gift-books of the season. It could not appear more opportunely than when ecclesiastical questions are so largely engaging public attention. The year 1866 has been eventful enough in regard to the Establishment question; and there are signs that 1867 will be fraught with yet more important issues.

THE BISHOP OF LONDON'S CHARGE.

The Bishop of London, being unable to meet the clergy in person at the visitation now proceeding, has sent copies of his charge to them individually. After a brief introduction, in which the solemnity of pastoral work is referred to, the Bishop proceeds to remark that, during the last four years, questions have been stirred that call for settlement in reference to the whole position of our Church. Strange doctrines have been rashly propounded. These have been met not only by calm argument, but also at times by excited protests, which have not always proceeded from persons well qualified to judge of the intricate questions at issue; and men have sometimes seemed ready, in their zeal against one set of errors, to plunge, like many who opposed the ancient heresies, into other errors equally dangerous.

There has been a great, and no doubt reasonable, fear of Rationalism; and certain persons, whose errors are of a totally different cast, have availed themselves of this wide-spread alarm to work with a vigour unknown for many years in the revival of an imitation of the imperfect Churchmanship of the middle ages. Hence a system which sprang unexpectedly into influence some thirty years ago, and then appeared to receive its death-blow by the secession to Rome of many of its chief supporters, has certainly within the last two years proceeded to a more open outward display of its peculiarities than it ever ventured on, when, in the first vigour of its youth, it fascinated many of our best intellects. No wonder, then, that quiet persons, who shrink alarmed from both infidelity and superstition, are much cast down.

The Bishop glances at the objections which have been made by parties outside the Church to its claims to extend its influence while it has no certain doctrine, no catholicity, no unity, no discipline; and points to the great liberty which has always been allowed in the Church of England as one of its glories.

But then it is urged, and truly, that there must be limits to this variety, or the Church will lose all unity. It may be well that Arnold and Keble and Daniel Wilson, trained in one university, lived and died, with all their many peculiar differences, ministers of one Church. But how far is this liberty to go? The answer is plain. It can go no farther than is consistent with a common belief in the essentials of the Church's faith, and these are as plainly stated in the formularies as in the Bible. The mind that repudiates these essentials may hesitate for a time—(and God forbid that any rash upbraiding should add fresh pain to the auxiliaries of doubt, or precipitate by unkindness a separation which we deplore); but still, if the mind repudiates these plainly-written essentials, it can find no lasting peace in the English Church. Is it true that there are men who even desire to act as Christ's ministers amongst us without believing in the resurrection of Jesus Christ? I can scarcely credit the assertion. The Church of England, from the beginning to the end of its formularies, proclaims with St. Paul that if Christ be not risen our preaching and faith is vain, —there is no Gospel. For those who do not believe in the resurrection of Christ we have no place, as we have none for those who do not believe in Christ's divinity, nor in the divinity of the Third Person of the blessed Trinity. The essentials of the Christian faith are incorporated in our formularies from the Bible and the Apostles' Creed—explained and enlarged on, but not added to; the liberty of thought which is consistent with loyalty to our Church is therefore hedged in by these essentials. And then, on the other hand, since the Church of England is not only Catholic as holding the old faith, but also Protestant, there are essentials, not of the Christian faith, but of our charter as reformed from Roman error, which it is equally vain for any man to hope that he can with a safe conscience ignore. "The Bishop of Rome hath no jurisdiction in this realm of England." (Art. xxxvii.)

"The sacrifices of masses, in which it was commonly said that the priest did offer Christ for the quick and the dead to have remission of pain or guilt, were blasphemous fables and dangerous deceits." (Art. xxxi.)

"The body of Christ is given, taken, and received in the (Lord's) Supper only after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper is faith." (Art. xxviii.)

These and such like solemn protests against Rome, giving their colour to the whole body of our articles, close on this side the liberty of all who would be loyal to our Church. Within these limits there is a wide field, and we think it no licence, but the legitimate use of the Christian man's liberty, that there shall be many varieties of opinion as of feeling amongst those who are loyal in essentials. Not that other matters of great though minor importance have not often at times distressed individual souls, and led to perplexity and separation—gloomy views of an overstrained Calvinism, and doubts about the power of the sacraments. It is difficult to enumerate all the eccentricities of wavering opinion which may destroy a loyal trust in the Church's system, or render impossible a conscientious ministration in its service; it is enough for us now to note the great landmarks which warn a man that he is plunging on the one hand into unbelief, and on the other into that superstitious atmosphere of human devices in which the pure Gospel of the Apostles and of the Church of England cannot breathe. This is the obvious answer to those who deny that we have any true unity because, as Protestants, we admit liberty of individual opinion. We have that sort of unity in essentials which Christ

intended should characterize His Church, and we desire none other. And here a new question is raised. If the unity of the Church can be broken by doctrinal error, which may or may not be much obtruded on our attention, how can it be preserved in the midst of those unseemly differences in the mode of celebrating public worship which have sprung up amongst us during the last few years, and which all must see? There are churches amongst us in which the ornaments about the communion-table, and the dress, and attitudes, and whole manner of the officiating clergy, render it difficult for a stranger when he enters to know whether he is in a Roman Catholic or a Church of England place of worship. Now, first, it is certain that these peculiarities are frequently adopted, not merely from an aesthetic love of a worship appealing to the senses, but to symbolise false doctrine on the nature of the Holy Eucharist. When this is the case the actors in these scenes are, no doubt conscientiously, preaching by their worship a doctrine which is very dear to them; but let them remember it is not the doctrine of the Church of which they are ministers. There are others who have not gone beyond the legitimate liberty allowed by the English Church in their conceptions of the Eucharist, who delight in this elaborate ceremonial, some because they are swept on by the fashion of the day; some, as they allege, because their religious feelings revolt from examples which have been brought under notice of carelessness in the administration of these holy rites, quite as much to be condemned as a superstitiously elaborate ceremonial. Now, it is granted at once that the Church of England does not so press uniformity upon its members as to command that all public worship shall be exactly alike. It has ever allowed great latitude between the gorgeous worship of its cathedrals and the plain village harmony of country churches, or the completely unmusical service, say of a small college chapel. But here, as in reference to doctrine, in the midst of abundant liberty, there are limits on the opposite sides of the imitation of Puritanism and of Popery which loyalty to our Church forbids good men to pass.

The Bishop here refers to and quotes some observations on excessive ritualism contained in the answer he made last spring to the address signed by the Archdeacon of Middlesex and a member of the clergy, and then resumes—

Certainly the evil has not abated since that time. The persons who have introduced this ritualism have, as I have said, always based their right to do so on their view of the law as contained in what appears to be an ambiguously-worded Rubric. It seems probable now that the legal question will not be set at rest without the intervention of a judicial decision in some cause, such as that from the diocese of Exeter which is now winding its tedious course of appeals and counter-appeals through the Archbishops' Court towards a distinct settlement. Yet it seems difficult to see how the courts, if they proscribe certain vestments, or overt acts of adoration, can restrain the posture, gestures, look, manner, and tone of voice, of any one who, being resolved, without regard to authority, to make himself as like a Roman Catholic priest as possible, may accomplish his object by a series of Protean changes which no law can bind. Even the united authority of the Parliament and Convocation, sanctioning a clearer explanation of doubtful words in the Act of Uniformity as to the ornaments of the church and minister, and as to the discretionary power of the ordinary, may be baffled by the individual ingenuity of any who are not loyal to their bishops and their Church. It is with inventors of such ceremonials as with teachers of unsound doctrine; certainly the best arguments to use with them are not to threaten penalties and endeavour to overwhelm by force (for in this sense all Church of England men are Protestants, being jealous, and rightly, of preserving their individual liberty), but to reason, to remonstrate, to appeal to their consciences, and to the love they bear their Church. But it is urged now that such arguments have been used for a long time, and with great forbearance, and yet with no visible result. No wonder that the patience of the Church is well-nigh exhausted, and that other measures of judicial trial or fresh legislation seem to be demanded. The bishops will certainly not fail in their further duty when the law is clear, if all kindly remedies are in vain. I need not say that I shall examine and consider carefully the reports of the churchwardens as well as those of the clergy laid before me at this visitation. The churchwardens are the bishop's officers, bound to present the case to him if anything affecting the rights of the parishioners is illegally introduced into their parish church. I would remark, however, that during the last four years, notwithstanding all the feeling which has been excited, no presentments have been made to me complaining of the services in any church which were capable of being legally sustained, with the exception of one case, in which a clergyman had altered the structure of his church on his own responsibility without a faculty. Letters of request were in this case granted to the churchwardens on their application, and the case has, within the last month, been adjudicated to the Court of Arches, the changes having been pronounced illegal. Let me make, however, one further remonstrance with the favourers of these novelties. Since I addressed the Archdeacon of Middlesex on the subject last spring the opinion of Sir R. Palmer and Sir H. Cairns and other learned lawyers has been published, declaring the legal view of the Ritualists to be mistaken. It is probable that a counter opinion will soon be produced on a case submitted to counsel by the English Church Union. Matters certainly cannot remain much longer as they are. If these practices are persisted in, it must be settled, even though the settlement be incomplete, by some controlling authority, judicial or legislative, how far the liberty of altering the outward form of worship thus boldly claimed is to be allowed or stopped. At present things are done openly which are disclaimed by all the bishops, and no advanced Ritualist ventures to exhibit his peculiarities when his bishop takes part in the service. All will allow that this is a state of things not creditable.

The Bishop then observes that the confusion has hitherto been chiefly caused by the ambiguity of the existing law, and the unwillingness of the great majority of Churchmen to have the law explained by any fresh enactment. If the Church, clergy and laity, call for it, there is full power for fresh legislation. The Bishop thinks there could be no difficulty in more accurately defining the meaning of the existing

clauses respecting the discretionary powers of the bishop and archbishop to take order for the settlement of doubts respecting the ornaments of the Church and of the ministers thereof, the ambiguity of which has been found to cause so much difficulty and introduce so much confusion in the late ritual dissensions. His own opinion is clear that, though legislation could not settle all difficulties, yet, without an authoritative explanation of these two clauses in the Act of Uniformity passed by Parliament and accepted by Convocation, we shall always be liable to misunderstandings dangerous to the Church's peace. The Bishop, however, warns those who are desirous of obtaining fresh definitions of faith as a safeguard against Popish or infidel error, that they seek what cannot be granted. The great basis of our doctrines formally adopted at the Reformation, and recorded in documents which have been ever since referred to as the written law of the Church, is not to be tampered with. The consent neither of the Church nor of the State will ever be obtained in our day to the complete unsettlement which an alteration of those laws would imply, and no wise son of the Church of England will desire it. We have safeguards for doctrine in our present system quite sufficient, without plunging, in the vain hope of better, into an unknown sea. Nor is it likely that protests against errors hitherto unheard of will be required.

The world is old now. Error is indeed multiform and very prolific, and it is possible that new errors may arise, requiring new protests; it is possible, scarcely probable; and the old protests are sufficient for any errors which our age has as yet heard of. As to existing disputes, if any try to reconcile the old errors in a somewhat varied garb with the old protests which were expressly directed against them in the old garb, I doubt not such subtle reasoners would find some ingenious way of reconciling their opinions with any new protest that might be devised. If a man, I say, can reconcile a denial of the Resurrection or of the Divinity of Christ, or of the doctrine of original sin, or a belief in the sacrifices of the mass, with the Thirty-nine Articles, I think any new protests would be quite useless to bind so subtle a spirit. It is quite true, then, that the Church cannot make new doctrines. It is granted that practically, with us, she does not clothe old doctrines in new forms of protest against error. And it is maintained, that thus resting and guarding, instead of inventing, she best fulfils her office as faithful to the trust of heavenly teaching once delivered to her.

Passing on to notice the tribunals which take cognisance of departures from sound doctrine, the Bishop incidentally sketches the process by which the judgments of the Committee of the Privy Council in exercising its ecclesiastical jurisdiction, are prepared. He says:—

I have sat in this court of appeal oftener, I believe, than any other living prelate, and know how its judgments are prepared. In the last case, e.g., which has attracted so much attention, it is no breach of confidence, after what has already been published on the subject, to state that each of the three ecclesiastical and four lay judges was requested to draw up a paper equivalent to a judgment of his own. These were placed in the hands of the presiding judge, who, comparing all, and gathering the opinion of the majority, sketched the final judgment. But this sketch was not brought to its complete form without the most careful consideration by all the seven judges. Day after day they met, and pondered each sentence. Of course those who dissented decidedly from any count of acquittal or condemnation could not expect to overrule the deliberate opinion of the majority; but the utmost deference was paid to every suggestion which they made as to the wording of the judgment; and after several days' discussion, that judgment was maturely adopted which it is the fashion to call the Lord Chancellor's judgment, but which, except in reference to one of the three counts—that, namely, on verbal inspiration—was acquiesced in by the whole court, and approved in its details by all but the Archbishop of Canterbury, who, while sanctioning the judgment on Mr. Wilson's saying respecting eternal punishment, could not agree to the arguments by which the acquittal was enforced.

The Bishop then proceeds to vindicate the action of the Church through courts as preferable to its self-government by synods. He gives an extract from the fourth volume of Dr. Merle D'Aubigné's "History of the Reformation," referring to the judgment in the case of the "Essays and Reviews," as showing the misunderstanding which is rife respecting the Church courts, and denies that the Church is in bondage. He then adverts, as an illustration of the actual state of things, to the fact that, within the memory of most of us, there have sprung up in the eldest university two schools of theology diametrically opposed to each other, both of them causing very great alarm. It is, in his judgment, the plain tendency of the teaching of the one school to represent Christianity as a human philosophy; of the other, as a superstition. He will not say that the leaders of these schools mean this, or are conscious of it; but he trembles for the consequences of either system fairly developed.

Now it is notorious—and may therefore be said without offence—that two brother professors, greatly esteemed and distinguished, are the leaders of these schools. Neither of these men, I venture to think, could our Church have retained in its communion if its judicature had been conducted on other principles than those I have described. Different minds will view the actual result differently as a gain or as a loss. Probably no other Church on earth could have retained them both, and no other would have been willing charitably to hope, till they positively declared the contrary, that they are one with each other and with us in their love and veneration for the protecting ever-present power of the Lord Jesus Christ, and in loyalty for the Reformed Church which they seemed so anxious to alter. For myself, I will not hesitate to say that on the whole I think it well we have retained them, and that I trust the great power

they possess to spread amongst us what I feel to be erroneous doctrine may be counteracted by other influences, and even by the practical lessons of their own lives. . . . Let us hope, for themselves and their followers, that the personal holiness of the one, and the ardent love of truth and unwearied practical devotion to his duty of the other, may be the elements which may permanently affect their generation. The age greatly needs both lessons. May the memory of their lives thus teach when the peculiarities of their theology have been long forgotten. But *sursum corda*—away above the mists of theological controversy—*sursum corda*—let the Church look to higher things—up from the painful personality of venturing to speak or think hardly of revered names; up from the dire and hard words and heartburnings, and even the learning and subtlety, of controversy, to the throne of God, around which myriads of saints, who were much estranged in their earthly warfare, will meet at last through Christ. Amid the clashing of human opinions, God grant that His truth may rise triumphant. Holiness and truth—try the Church's work by these: my young friends and brethren, to you I speak especially—zealous for your party, try your own work and your own selves by these.

The Bishop then notices the relations of the Church of England to other religious communions, and expresses satisfaction that its members no longer cherish a spirit of rigid exclusiveness. The members of the Church of England rejoice to be in complete outward communion with the great Protestant Episcopal Church of the United States of America, as with their brethren of the Episcopal Church in Scotland; and they hail steps lately announced for bringing them, with their American brethren, into closer fellowship with the Lutheran Episcopal Church of Sweden. Still more is it a cause for deep thankfulness that the Church has spread itself out of our own islands into forty-five colonial dioceses. The mention of the colonial church leads to a reference to "one dark cloud" lowering in the otherwise bright horizon, and one diocese speaking of trouble and unrest and the shaking of Christian faith. For himself, the Bishop deeply regrets that, long before these troubles had assumed their present proportion, the Bishop of Natal did not follow the first suggestions of his own better nature, when he felt and avowed the incongruity of the opinions toward which his convictions were irresistibly carrying him with the nature and duties of his office. He united with the overwhelming majority of his episcopal brethren in urging on the Bishop that, for the peace of the Church and for his own sake, he ought to complete his intention and resign. Again, without blaming anyone, the Bishop of London regrets that when the Bishop of Natal was proceeded against, as seemed inevitable and right, the trial should not have been such as could command the sympathies of all impartial men, and bring it to a judicial conclusion which could be accepted by the Church. But, no doubt, the difficulties were great. Meanwhile, the Church suffers, both by the original cause of offence and by many other intricate and much-disputed questions which have arisen to perplex the whole subject.

The Bishop then refers to the position of the Church of England towards the Protestant Dissenters of the United Kingdom, and says that "it is a remarkable sign of the times that hearts in the Church of England are yearning more than formerly for such union as can be attained with other Christian bodies from which we are kept separate by outward discipline, or important differences of belief and practice."

We long and pray for peace and union; but we want no hollow peace, still less a peace which shall be purchased by sacrificing our liberty and God's truth. Thus we feel ashamed when told of members of our noble Reformed Church going, "cap in hand, to seek for some slight recognition from that old usurping power—so unlike the gentle truth-loving Church of the Apostles, of which it vaunts itself the sole representative—which slew Latimer and Ridley, and Cranmer and Cooper, in the old time, because they would not surrender God's truth, and which certainly values the pure Gospel now at as low a rate as of old. And we feel some satisfaction in learning how these advances were coldly rejected by the old haughty spirit which they seek in vain to propitiate.

Returning to notice the Protestant Dissenters, the Bishop says:—

In times of dangerous combination against the faith there is always a natural drawing towards union amongst those who burn for its defence. It was so when Sancroft advised his clergy to draw nearer to the Nonconformists, while Romanism threatened to overrun the land. Those who differ much may be fighting the same great battle. Great things have been done for the truth by the combination of their efforts; as, e.g., it would have been a loss for the Church of Christ if the learned storehouse of Lardner had not been at hand with the weapons which were needed by the masterly fence and sharp logic of Paley, though Lardner was not even what we can call an orthodox Dissenter. Robert Hall was prized and honoured by one of the best of my predecessors, and by all those other good men who felt, as the French Revolution deepened and threatened to plunge the world into blank atheism, that it was no time for division amongst those who loved Christ, while the devil's work was being done so assiduously, and on so great a scale, by Christ's enemies. It is thus that good men feel when, in distant missionary stations, brought face to face with heathenism—not curious to inquire into their grounds of difference when they think of the wide gulf which separates them from those who know not Christ. It was thus in India that that true servant of Christ, whose mysterious death the Church is now mourning, proved himself, even during his short episcopate, to be the bishop and leader, not of the members of his own Church only, but of all Christians in his diocese. This were, indeed, some real progress towards the reunion of Christendom. Beginning at home, first to repair the consequences of that great mistake of the last century which separated from us the Wesleys; then to try to win back the Nonconformists, who probably never would have left us had it not been for the levity with which Charles II. forgot, in his restoration, the promises of his adversity, and the as-

perity with which Sheldon sought to impose a uniformity of thought as well as outward worship, on men whom he did not care to conciliate, but some of whom were the great champions of pure doctrine and saintly life, with whose aid, in that unbelieving and dissolute age, he could ill dispense. We have, happily, within the last two years, mended the bad work of those days by the change of our form of subscription. It would be well if Dissenters would reconsider now the relations in which they stand to us. But, naturally as we long for such reunions, they are very difficult to achieve: separations are easy to make—most difficult to repair. Advancing centuries establish important interests in the seceding bodies, difficult to deal with. Those born in Dissent have an historical position to maintain. Fresh political and theological combinations arise, and all things tend to this conclusion—better not make any forced efforts after amalgamation; if it come, it will be a great blessing; but better work on, each of you in your own way, in a spirit of Christian love, uniting where you can, without ever sacrificing principle; each before God following distinctly the leadings of his conscience.

The remainder of the charge is directed to the details of diocesan work, to the progress of the Bishop of London's Fund, of the Diocesan Home Mission, and the Diocesan Board of Education, and to the advantages to be derived from combinations of the pious laity. Noting in this connection the growth of sisterhoods, and giving some counsels respecting communities, the Bishop observes:—

Again, great care must be taken to guard against morbid religious feelings and opinions, which all experience shows such communities have a tendency to foster. There must be no encouragement to a self-righteous estimate of the life embraced, as if it were more perfect than that of the family. Each life has its own privileges and its own trials. The only way to live as a Christian in that sphere which God from time to time assigns us is, to do our work humbly as in His sight. And, indeed, the highest life, if we may venture to compare the privileges which God assigns, is that of the truly Christian head of a family. Care must be taken also that the worship of the community shall not encourage exaggerated views of doctrine, such as every narrow clique was prone to adopt; and that tendency must be steadily resisted which women often show to hang unduly on the guidance of some priestly adviser, to be making confession to him, and to become, in fact, his slaves.

The Bishop thus concludes his charge:—

May God grant that these new efforts, harmonising with the old parochial arrangements, may tend to spread an increased spirit of Christian zeal amongst us, and that we, the clergy, may find our difficult work lightened by the new helps supplied. Certainly, brethren, we in London have need of every help. We stand in the forefront of the battle. To us is committed the most important position in that national Church which God has chosen, that He may delegate to it the most difficult of His works—to resist the barbarism which, in the overflowing population of a vast people, is apt to spring up side by side with the highest refinement; while in its labours amongst all classes battling against worldliness and infidelity and superstition, it does what it can to guide the religious thought of a great and intelligent nation, and to advance thereby the Christian civilisation of the world.

THE BISHOP OF OXFORD'S CHARGE.

On Monday morning the Bishop of Oxford commenced his seventh visitation in the Cathedral Church of Christ at Oxford, and as his lordship's sentiments on topics now controverted were anxiously anticipated, there was an overwhelming attendance.

His Lordship commenced his charge by a reference to the various losses by death since his last visitation, and having entered on various diocesan statistics, as to the consecration and opening of churches, school inspections, the number of communicants, &c., he entered on questions of the day. His lordship gave directions that the clergy should be guided rather by the spiritual state of the candidates presented to him for confirmation than by their age, the Church having but one rule for him and them, viz., that of the Rubric. Although it was unwise to startle the people by any sudden changes, he desired that the weekly celebration of the Holy Communion, so clearly intended by the Reformers, as shown by their celebrated Rubric forbidding solitary masses, should be the rule. One objection to the practice was the length of the service; and he would authorise the saying of morning prayer at an early hour, and would advise the condensation of the sermon and its being made more completely what the Church intends it to be, a part of the Communion Office, and as the surplice should be used by the preacher, so should the unauthorised hymn and collects before the sermon be omitted. Caution should of course be used in leaving off the use of the black gown, as the ungrounded prejudice in favour of its use still existed, the real fact being that the black gown is a Popish innovation, brought in by the black monks, those sturdy supporters of the Papacy. Referring to the Bishop of Gloucester's sermon, his lordship expressed his approbation of his protest against the deficiencies of ceremonial that existed, the coldness, indifference, and private opinion of some of the clergy, and said it was better to raise what was low rather than clamour against what was too high. His lordship then repeated his condemnation of the habit of evening communions, the introduction of which he should resist by all means in his power. After saying that, on the whole, the returns he had received from the clergy and churchwardens were satisfactory, especially rejoicing in the harmony which prevailed almost everywhere, he said there was a reverse side to the picture in churches unrestored, in the lack of devotedness and spiritual growth, in the neglect of holy baptism, and the lack

of realisation of the Lord's presence in His Church, which was the kingdom of grace. Having referred to the labours of the sisterhoods in the diocese, of the various educational establishments, and of the theological colleges, as also of the progress made by the diocesan societies (one clergyman being severely censured for acting contrary to the principles of their Reformed Church for refusing to attend diocesan collection while he had six sermons for various societies having no claim), his lordship turned to the churchwardens, and directed them not to allow any alteration in the fabric or ornaments of the church or chancel without his commission, by which means great expense would be saved and quarrels prevented. He gave instructions that the bibles should be published after the Nicene Creed; that where the Athanasian Creed was read and not chanted, the whole was to be said through by priest and people; and that the office for the churhching of women must be said before morning or evening prayer, as the congregation was gathering, and that the psalm must be repeated by the woman after the minister. His lordship then proceeded to dwell on the evils of cheap and local literature, which was sapping the foundations of old and loyal belief, and said that the best antidote against the evils of the time, luxury, love of excitement, growing tendency to the outward, and scepticism, was living closer with Christ. The right reverend prelate, having expressed his views that the Conscience Clause, as explained in the correspondence between the Archbishop and Earl Granville, was incompatible with the understanding between the Church and the Privy Council, and having deprecated any hasty legislation with respect to the Court of Final Appeal, proceeded to deal at length with the questions of Ritualism, and the Union of Christendom, which he said sprung from the same movement. Having declined to press any general charge of disloyalty against the Ritualists, he condemned the new rites that were being introduced as being of too sudden growth, excessive in their amount, and too indifferent to the authority of the living voice of the Church. His lordship deprecated legislative enactment and forced decisions of a court of law, and said the only way he saw for abating the evil was the submission of the Ritualists to the loving and considerate counsels of their diocesans. This movement, if persisted in, would stay and rather drive back the progress of sober ritual improvement. The use of a special vestment for the Holy Communion was, however, certainly not Roman. As to the union of Christendom, he said, who would not die for its accomplishment? Nor did he see any cause for despair as to the separatists at home, or the great Eastern Commission, but as long as Rome maintained her two fortresses, supremacy and infallibility, at the gate, he saw no possibility of our making overtures. The bishop concluded at five minutes to four o'clock with a most eloquent and touching exhortation as to the need of dogmatic teaching; but the necessity likewise of loving sympathy, practical experience of the truth, and discretion in its enunciation.

RITUALISM.

Mr. R. C. Hanbury says that arrangements are being made for a meeting of the laity, under the presidency of a distinguished nobleman, to consider what steps should be taken to put a stop to the "pernicious nonsense" in the Church of England.

In the letter quoted in our last number "S. G. O." satirised a portrait in which the Bishop of Oxford is represented, in full canonicals, bestowing the blessing, describing it as "Episcopal Ritualism, from life." The Bishop of Oxford has himself made no defence, but his secretary replies with great warmth, describing Lord Osborne, in the hard words of the late Lord Melbourne, as "a disappointed popularity-hunting parson."

A second letter on Confession and Absolution, by Dr. Pusey, appears in the *Times*. He contends that in the four changes which the English Prayer-book has undergone since it was framed the formulæries which relate to authoritative absolution by the priest have remained untouched. He also quotes Cranmer, Latimer, Ridley, Archbishop Ussher, Bishop Berkeley, Chillingworth, and many other noted divines, who he says taught with one voice the forgiveness of sins through absolution. The responsibility of retaining sins by refusing to pronounce the absolution is left with the clergy, for, he adds, "without this power we might be compelled to absolve the flagrantly impenitent or those who purpose to return to their sins." But they have no occasion to retain sins.

Since confession of sins is voluntary, no one who is not sorry for those wherein he has offended God would use confession at all. During the twenty-eight years in which I have received confessions, I never had once to "refuse absolution." Never in my life did I refuse absolution; and I am sure that for every English priest, as well as for myself, it would be utterly abhorrent to allow anyone to think that the safety of their soul depended upon their receiving absolution from any one of us in particular. The Church has given us no exclusive authority towards any soul, for she has set her children free to "open their griefs" to whom they will. In sickness, when death and judgment stand before the conscience, she assumes that confession, if made at all, would be sincere, and bids us "absolve him, if he shall humbly and heartily desire it." So long as those words of our Lord, "Whose sins thou dost forgive, they are forgiven," are repeated to us when we are ordained, so long will there be confession in the Church of England. Their removal would break the Church of England in pieces, but it would not diminish confession; the same persons would confess, only they would confess elsewhere. Meanwhile your readers will judge which is the most faithful to the Church of England, we, priests or laity, who take solemn words of hers in their literal meaning, or they who agitate to have them removed.

Dr. Pusey says he has not entered into the doctrine of the Holy Eucharist because he does not see what explanation is required. "Our own freedom to believe as we do," he says, addressing the editor, "you, sir, I am sure will not question, when people are free to deny hell or the truth of God's Word."

The *Record* says that the Church Association is arranging for a course of lectures at St. James's Hall, in which Dr. M'Neile will take part.

The *Church Review* says that the opinion on ritualism which has been obtained by the English Church Union will be published without delay, and will be found to differ most materially from what the *Review* calls the thoroughly *ex parte* opinion gained from Sir R. Palmer and Sir H. Cairns in the early part of the year. The nine signatures are unanimous in favour of the vestments; all but two of them decide for the symbolical use of lights on the altar, while on the use of wafer-bread and the mixed cup the opinions are divided. No opinion is given in favour of the practice of "censuring persons and things," and opinions again are divided on the question of hymns in the Communion Service. One adverse opinion on this subject includes in its effect the use of any hymns whatever in any part of the service.

The *Pall Mall Gazette* states that an undergraduate of Balliol has gone over to the Romish Church.

It is stated that a movement has been commenced in Cheltenham by members of the Established Church, to assist in testing the legality of ritualistic practices.

The following protest is being circulated in the diocese of London; it has already received numerous signatures:—

We, the undersigned, being clergymen in the diocese of London, desire to make our public and emphatic protest against the introduction, under cover of an elaborate ritualism, of some of the fundamental and most pernicious errors of the Church of Rome into the Protestant and Reformed Church of this realm. We are not insensible to the objections which may be urged against such voluntary declarations on the part of clergymen who have already made the subscriptions legally imposed on them. But we are convinced in our consciences that the time is fully come when, for the satisfaction of the great majority of the lay members of the Church of England and for the vindication of our Church in the eyes of others, some authoritative check should be given to practices which are confessedly introduced and maintained as symbolical of doctrines against which our Reformers protested, and in protesting against which many of "the noble army of martyrs" loved not their lives unto the death. Having waited anxiously for the effective application of any such check by lawful authority, we now make public this our solemn protest against all doctrine and ritual the tendency of which is to assimilate the teaching and worship of the United Church of England and Ireland to the teaching and worship of a Church which we have declared to be "idolatrous," and whose "sacrifices of masses" we have been called on to renounce as "blasphemous fables and dangerous deceptions." And we declare our conviction that the claim of our Church to be the Established Church of this realm rests mainly upon her fidelity to the principles of the Reformation.

"B. N. C." who, in common with many other clergymen, repudiates Dr. Pusey's teaching, says that he and they nevertheless accept the words of the Ordination Service "with perfect sincerity and loyalty," though in a different sense. He does not believe that the literal meaning is the true one, and thus explains his own views:—

The Gospel, of which we are ministers, contains a message of forgiveness of sins to all who believe and repent. To those who believe and obey this message, sin is forgiven; to those who reject and disobey it, sin is not forgiven; that is, it is retained. We speak of course, as in all such practical matters, of what is "generally necessary." In short, one effect of the true preaching of God's Word, and of the administration of His sacraments, is either the remission or the retention of sin. We understand, then, the words in question to be a solemn declaration by our Lord, not only to the Apostles, but to the whole Church, that such is really the momentous issue attached to the dispensation of the Gospel. In other words, Dr. Pusey supposes that the power of which the words speak is inherent in the persons of the Apostles, and in their personal successors; we suppose that it is inherent in the Word of God, by whomsoever that Word is faithfully dispensed. It was exercised by the Apostles as the ministers of that Word. It is exercised by all, in the present day, who, whether by preaching or in the administration of the sacraments, faithfully dispense the same word.

The effect, therefore, of these words in the Ordination Service is to convey a public assurance that the Gospel, with which we are then entrusted, is not a human opinion but a Divine message. Considered in this light I value them as highly as Dr. Pusey. I cannot, indeed, agree with him that their removal would "break the Church of England in pieces." The Divine assurance would equally remain, whether it were publicly proclaimed at the moment of ordination or not. Moreover, it is known that the words were never used at ordination until about the twelfth century; and what was not considered necessary by the Church for ten centuries can scarcely be regarded as essential to the Church of England. Nevertheless, in the meaning just assigned to them the words are most appropriate to the occasion, and nothing but extreme necessity, occasioned by their systematic perversion, would justify their abandonment. This, he says, is the sense attached to absolution by Dr. Jewel, who, more than anyone else, may be considered as authoritatively expressing the mind of the English Church at the time of the Reformation.

LIBERATION MEETINGS IN DECEMBER.—On Monday, December 3rd, Mr. Handel Cossham, Mr. Carvell Williams, and the Rev. J. A. Picton, of Leicester, were to attend as a deputation at a public

meeting at Bradford; and on the 5th, Messrs. Cossam and Williams were to address a meeting at Leeds. On the 4th, Mr. Williams and the Rev. J. A. Picton were to be at Dewsbury. In the same week, the Rev. N. T. Langridge will lecture at Aylesbury, Banbury, Buckingham, and Brackley. During the month the Rev. Thos. Green, of Ashton, will lecture at Shrewsbury, Wellington, Newport, and Ludlow. The Rev. J. A. Macfadyen, of Manchester, is to lecture at Wigan on the 11th December. The Rev. J. A. Parry, of Cenmaur, is also to deliver addresses at Llandudno and other places in North Wales. The approach of Christmas will put a stop to meetings and lectures for some time; but they will, we hope, be resumed with increased vigour in January.

At the beginning of next year the *Patriot* and the *British Standard* will be merged into the *English Independent*.

The Rev. J. E. Kempe contradicts a statement which has been widely circulated and generally believed, that Mr. Gladstone, had offered to read a paper at one of Mr. Kempe's clerical meetings on "Eccles Homo."

SUNDAY SCHOOLS' SHIP.—The missionary ship *Morning Star*, launched in September, has just left Boston for the Sandwich Islands. This ship, it is stated, was built entirely with means raised by contributions from 150,000 children in American Sunday-schools.

THE LONDON ROMAN CATHOLICS AND THE POPE.—The London Roman Catholics intend to have a grand demonstration to-morrow in favour of the temporal power of the Pope. There is to be a meeting in St. James's Hall "for the Promotion of the Confraternity of St. Peter," at which Archbishop Manning will preside. Eight thousand pounds have been subscribed and sent to the Pope by the English Roman Catholics within a short time.

THE IRISH ESTABLISHED CHURCH.—The following advertisement appeared in the *Dublin Daily Express* of Thursday last:—

Wanted, for six months, commencing the middle or end of January next, in a parish two miles from Kells, County Meath, a curate, of piety and Evangelical principles. Salary at the rate of £20. per annum, with furnished lodgings. Only five Protestant families to be attended, all within a mile of the curate's lodging.—Apply to Rev. F. F. T., Kells.

A MONTH'S NOTICE IN CHURCH.—A rather singular scene occurred in a parish church not four miles from Padstow. It appears that the rector is very much opposed to persons coming into church after the commencement of the service, and when they do come in he always stops his reading until they are comfortably seated, and then proceeds. It happened a few Sundays since that his own servants—two sisters—came in late, when the clergyman paused as usual, but when he ascended the pulpit, and before giving out the text, he said, "I hereby give you, Elizabeth S., and Kate S., a month's notice to quit my service, in consequence of your coming late to church." The young women blushed crimson, and the congregation audibly tittered.—*Western Daily Mercury*.

Dr. CUMMING writes to the *Times* to correct a report of a recent sermon, reference to which was made in our columns. He denies that he fixed the end of the world for this year, 1866. "I merely took the opportunity," he says, "of stating that twenty years ago Elliott and the greatest writers on prophecy, starting from A.D. 532 or from A.D. 606, have taught that we may expect this very year the final judgment on the Papacy, so far as providential. But all of us expect it not to be utterly destroyed till He comes whose right it is to reign. The earth, I believe, is to be transformed, not annihilated." He adds an extract from one of his books, in which he said, "How soon after 1867 the Redeemer will return and take the kingdom and reign over all the earth I cannot say."

THE RATING OF SUNDAY SCHOOLS.—A meeting was held at the Salford Town-hall, on Wednesday, to consider the subject of the rating of Sunday-schools. Mr. Cheetham, M.P., and Mr. Hibbert, M.P., were present, and the former said he thought Mr. Hardy, the present president of the Poor-law Board, was more favourable to an alteration of the law than his predecessor was. If, however, Mr. Hardy should decline to move in the matter, it would remain for consideration whether the opinion of the House on the subject should not be tested by the introduction of a bill. A resolution was passed recommending the friends of Sunday-schools throughout the country to combine, with a view to preserve the immunity hitherto enjoyed, and a deputation was appointed to wait upon the president of the Poor-law Board. It was also decided to take steps to test the question at issue by an appeal to quarter sessions.

TRACTARIANS ON THEIR TRAVELS.—The most good-natured and simple of the French clergy do not always spare themselves a bit of quiet fun at the expense of the travelling Anglicans. There is an amusing anecdote of the Archbishop of —, who was entertaining a party of Tractarians, among whom was a Scotch "bishop," travelling under the simple name of Doctor —. The archbishop asked one of the party, whom he had known before, whether Doctor — was a relative of the Scotch "bishop" in question. The guest was disconcerted, and thought it better to throw himself on the mercy of his host. "Monseigneur," he said, "I will tell you the truth. This is the 'bishop'; but he wishes to maintain the strictest *incognito*." "Soyez tranquille!" said the archbishop; "I assure you that I will not treat him in any way as a bishop." And he kept his word. It was either on the same or another like occasion that, when the *petites verres* came in after

dinner, there being a large party of canons and other ecclesiastics to meet the strangers, who of course helped themselves first, one of the canons, when asked by the archbishop what *liqueur* he would take, replied, "Merci, Monseigneur, je vais communier avec ces Messieurs—en curacoa!"—*The Month (Roman Catholic)*.

A CLERGYMAN ON STATE RELIGION.—Thursday was observed in the parish church of St. Mary the Virgin, Dover, as a special day of thanksgiving to Almighty God for His goodness in the deliverance of our land from the late visitations of cattle plague and cholera. The services were promoted by the Rev. J. Puckle, from a conviction that the short collect prepared by the Primate at the direction of the Privy Council was a very inadequate expression of the spirit of thankfulness which filled the land for its deliverance from plague and pestilence. In referring to the subject in his discourse of the previous Sunday, the reverend gentleman said he took this to be a sign that the time had gone by for religion to rely upon State assistance. He believed any religion that relied upon the props that the State could afford would find, as in the old fable, that it was leaning on a reed which would in the end become a spear and pierce its hand.

DOES THE POPE CURSE?—A correspondent of the *Times* writes:—"The Pope," says Sir Geo. Bowyer, "blesses, but never curses." Now "curse," says the dictionary, is an "imprecation of evil," and excommunication is "exclusion from the Church," out of which there is "no salvation." To excommunicate, is simply to use another word for that wicked monosyllable which the worst English blackguards only apply to their own and other people's eyes, but which the Pope uses in connection with the immortal part of men. Excommunication is, therefore, the worst of curses, and the only consolation is that, as old Dante has it:—

Yet by their curse we are not so destroyed,
But that eternal love may turn, while hope
Retains her verdant blossoms;

or, in other words, that for all their curse nobody need be one penny the worse."

REMARKABLE MOVEMENT AMONG THE JEWS IN BOMBAY.—The *Indian Portugeza*, a Portuguese journal published in Goa, states that great excitement has been caused among the Jews in Bombay by the publication by their Pontiff, H. B. Coyn, "member of the family of Aaron," who had lately come to Bombay from Jerusalem, of a pamphlet under the title, *The Voice of the Vigilant*—the object of this "Voice" being to persuade the Jews that it is useless waiting longer for the promised Messiah, as this is Jesus Christ Himself, "whose doctrines have been spread all over the world without sword or force." The "Voice" is said to use arguments which are solid and conclusive. "Compare," says the Pontiff, "the Old and New Testament, and the truth will be seen." He also adds that he was born in the old law, and under it was elevated to the Pontificate, but the light had already penetrated with its rays into the deep recesses of his mind, and he is therefore persuaded, and with well-founded reasons, that it is vain that the Messiah is now looked for.

EDUCATION IN NEW SOUTH WALES.—The New South Wales Legislature (says the *Patriot*) is trying to substitute a national for a denominational system of education. To meet the religious difficulty the Government proposes to devote one hour a day to religious teaching, and to arrange for the visits of clergymen at that hour. The Roman Catholic clergy are the great opponents of the suggestion; though the ministers of other denominations are, of course, almost all in favour of keeping up sectarian schools. The Catholic priests, of course, declare they will never be satisfied except with separate schools of their own, to which they will have Government aid on their own terms. The Congregationalists refuse to take Government money for their schools, but all other denominations share it; and the following table shows the annual cost per head of the education of children of each denomination, and the proportion paid by Government and by parents and guardians:—

| Denomination. | Proportion paid by Government. | Proportion paid by parents or guardians. | Total cost. |
|----------------------|--------------------------------|--|-------------|
| Church of England .. | £1 12 4 | 20 16 11 | £2 9 4 |
| Presbyterian | 1 17 8 | 0 15 11 | 2 13 7 |
| Wesleyan | 1 8 5 | 1 0 0 | 2 8 5 |
| Roman Catholic .. | 1 8 6 | 0 12 0 | 1 18 6 |

BISHOP COLENSO ON A VISITATION.—Bishop Colenso has been making a visitation of the coast, not for summoning the clergy and delivering a charge, but preaching in the churches to large congregations, and making himself acquainted with the people. While he was at Durban the mayor's dinner was given, and was attended by the Administrator (the Governor being absent), the Colonial Secretary, and representatives of all the chief interests of the colony. The bishop, in acknowledging the toast of "The Clergy," said he had little claim to regard himself as personally included in this recognition, so far at least as Durban was concerned, having been unavoidably so long absent and prevented as yet from having, since his return to the colony, that close personal intercourse with the inhabitants of this town which he very much desired to have. But he considered the toast as rendering the thanks of the company where they were really due—to the colonial chaplain, sitting by his side, whose many years of kindly labour had justly won for him the affection of his fellow townsmen, and to the other ministers of all denominations living in Durban, who have been busied in sowing there the seed of life, instructing the ignorant, comforting the sick and sorrowing, reclaiming the wanderer, and—not the least of the

duties of a Christian minister in these times—sprinkling the oil of charity upon the troubled waters. This speech, it is stated, was very warmly applauded. The bishop preached in the three churches of Durban without any interruption whatever. But at Verulam, a small town about twenty miles from Durban, there was a "scene." The rector had the altar furniture removed, leaving within the rails (says the *Natal Mercury*) nothing but a deal table, a soap box, and one chair in which he had seated himself, having first had the entrance within the rails fastened up by a bar of wood. The bishop removed the bar, went in, and sat down on the box, but a chair was afterwards brought. The incumbent beginning to read an address or protest, Dr. Blaine, resident magistrate and churchwarden, said, "Sir, we are here for Divine service, and this is out of order altogether." The reverend gentleman, however, concluded his address, but made no further opposition, remaining in his seat, and taking no part in the service. At other places the bishop appears to have been well received.

THE REV. DANIEL MOORE'S VISITATION SERMON.—On Thursday the Rev. Daniel Moore, M.A., incumbent of Holy Trinity, Paddington, preached at St. Paul's Cathedral, in connection with the Bishop of London's quadrennial visitation of his diocese. He selected for his text the 11th chapter of St. Paul's Epistle to the Romans, verse 13—"I magnify mine office." After some preliminary observations on the legitimate distinction between a man and his office, between what might and what might not be due to him in his personal character, and that which we feel bound to accord to him on account of the place he occupies, the preacher proceeded to explain the sense in which the Apostle used the words of the text, not as meaning that he was desirous to hedge round with a kind of undefinable and mysterious awe the sacredness of his order, not as expecting everything he said and did to be received with deference by the rest of mankind, but only as importing the sense of the greatness of his commission, to dispense with a world-wide prodigality and freeeness the glorious Gospel of the blessed God. From this the preacher proceeded to consider the nature of the ministerial office and the means by which it might best be magnified.

The religious teacher (he said) is not afraid to mould his theological teaching upon the advanced knowledge of the times and in harmony with it. He fears neither the scientific inference nor the unscientific guess, neither the probable conclusion that there may have been a world before the Mosaic world, nor the comfortable hypothesis which, upon a crude theory of "continuity," would rob man of the dignity of his Divine original, and convert the whole history of redemption into an empty nullity or a mocking fraud. On the feature of the office intended by the term "watchman" the preacher enforced the necessity of religious teachers, being keenly alive to all the signs and tendencies of the times, adapting their ministry to these indications as far as they could without compromise, and no further. This led to the remark that Christians in our day are in danger from the plausible pretensions of a so-called "free thought" on the one hand, and the attempted revival of a renounced superstition on the other. The preacher did not hesitate to call it a renounced superstition, because, said he, I should consider it a libel on the sound good sense of Englishmen and Englishwomen to suppose that they care for flowers and incense, for waving banners and embroidered stoles, for what they are in themselves. They are unto them for a sign, a sign of a hazy half-veiled theology, to which as yet they may give understanding, but no tongue. Of the tendency, if not design, of the system, there could be no doubt. It was to transport the worshippers over the gulf which our reformers had fixed between us and Rome, by means of a chariot of cloud, a gorgeous symbolism, glittering as the world-dust which is said to fill inter-planetary space.

The preacher concluded as follows:—

Humbly and afar off, my rev. brethren, be it ours to imitate the Apostle Paul in magnifying our office, that is, not by the perpetual intrusion of topics bearing on its Divine investiture, or its mystic sacredness, or its fearful superhuman power, but as that holy man magnified it by the most elevated and impressive conception of its design, by the consecration of all we are and have to its faithful fulfilment, by the habitual remembrance of that solemn account to be rendered by all who take its sacred functions upon them, and more than all by so exalting the person and work of Him that called us, that it shall appear plainly unto all men how both the office and they who hold it are made to dwindle into measureless insignificance, that He may be all in all. Amen."

Religious Intelligence.

THE WORKING CLASSES AND RELIGIOUS INSTITUTIONS.

We have already indicated that some practical steps were being taken to carry out the suggestions of the Rev. Edward White on the above subject. A committee has been formed, composed of Church of England and Nonconformist clergymen and laymen, and of representative working men, who, after several very frank and interesting consultations, have resolved to convene a Conference for the free consideration of the question, to be composed in equal proportions of ministers and members of the various religious bodies, and of intelligent working men, including those who may stand aloof from religious organisations without being hostile to Christianity. It is probable that the conference, arrangements for which are now being made, will be held in some central place in London before the end of

January, and it is proposed to limit the number who shall take part in the proceedings to about one hundred persons. Any communications on the subject should be addressed to the honorary secretary, the Rev. Edward White, at Anderton's Hotel, Fleet-street, E.C.

We are indebted to the Rev. Sella Martin for a communication on the relation of the working classes of America to religious institutions. Mr. Martin, we need hardly say, is a minister of colour in the United States, where he was once a slave, and is now for a time in this country as one of the representatives of the Freedmen's Aid Society. After remarking that whatever difficulties the American churches have, they are not of a social or political character, Mr. Martin says that wealth and position have their influence in the United States as well as elsewhere, but that they are not confined to any particular denomination. The Episcopal Church is the most fashionable, and attracts those who are fond of artistic display and ceremonial, but the adherents of that Church are comparatively limited, while those who are suspected of a desire to create an ecclesiastical aristocracy, lose their hold upon the great mass of the population. Mr. Martin proceeds to say:—

"The free school system prevailing throughout the Northern States, in every one of the school-rooms of which the Bible is read every morning, and the voluntary support of churches, in every one of which there is a Sunday-school to which the children of the rich and the poor go together, and the political equality of the State, where every aspirant for honours must depend upon the popular vote, all tend to prevent the ascendancy of one denomination over another. What the Episcopalian and the Unitarian Churches possess in wealth is neutralised by the lack of numbers; and what the Methodists—the other extreme—can boast of in numbers, is not conjoined with that influence which large wealth and high position secure. Between these two extremes, however, there are three denominations, the Presbyterians, the Baptists, and the Independents, which to a great extent shun either extreme, and combine the advantages of both—that is to say, the wealthy individuals in each of these denominations are far less numerous than those of the Episcopal Church, while their united wealth is nearly ten times as great, and their united numbers at least as large again as both the Methodist and Episcopalian together. There is also in these churches an almost entire absence of the formalism and frivolity which prevail among the Episcopilians, and the priestly rule and emotional excitability which more or less mark the Methodists.

"This imperfect analysis will show at once that each of these denominations enters upon a wide field in which their peculiarities may be turned to the best account. The Methodists draw into their Church the labouring population to a larger extent than any other denomination in rural districts, and especially in large cities. The Baptists get the same class to some extent, and a large proportion of the artisan class, with a fair sprinkling of wealthy merchants in the North, and a very large portion of the wealthy people of the South. The Presbyterian and Independent denominations are about equally composed of merchants, and traders, professional people, and artisans.

"From the great demand for labour, and the high price paid for it, the question of suitable apparel for the house of God does not in any way concern us in America. The only people who are troubled on this score are the Irish, and they, to judge from the dress in which they are sometimes seen, do not regard it as a perplexing question; so that what I myself have realised as a real difficulty in reaching the working classes in England is entirely unknown in the United States.

"My own experience and observation would lead me to the conclusion that of the American artisans in the mass quite seven-tenths attend places of public worship. In fact, it may be roughly and broadly stated that native Americans, rich and poor, are church-goers. But there are undoubtedly a large number who do not attend public worship in America. They consist, however, for the most part of Irish who have thrown off the Catholic religion and have not taken up with any other; of Germans who never had any religion; and of Americans who, to a very large extent, belong to the disorderly, not to say criminal, classes. One great advantage to religious effort is that though the gulf which separates the respectable from the disreputable classes in America is very deep, it is also very narrow, and nearly the lowest live in hopes of recrossing it; the consequence is, that in the gallery of every church, the seats of which are almost uniformly and in every denomination free, many belonging to these classes may be found, who are in not a few instances brought under the influence of the Gospel and reinstated in society. But, here, my impression is, that the sinner feels, and the Christian by his treatment of him deepens, the feeling that the gulf between him and those who belong to the church is as impassable as that between Dives and Lazarus. Another powerful aid to religious effort in America is the sense of religious responsibility which the pulpit, not less than the press, makes it its duty to inculcate.

"There are few things more calculated to awaken noble aspirations than a manly and persuasive inculcation of the responsibilities and privileges of brotherly copartnership in the affairs of State. The American clergy, like the prophets of old, labour to

produce the conviction that the civil institutions by which the freedom of churches and the voluntary support of worship are secured, are not less than their religion is a heritage from God. And by this means their preaching is vitalised. The Church, without being established, becomes an ally of the State, and the State, without being tyrannical, is practically a guardian of the Church.

"Under this state of things there is no temptation for men of wealth and position to leave one denomination to go to another except from conviction; nor is there any temptation to sycophants to make the Prayer-book the channel to their tills. There is no Dissent, and therefore no fear of being charged with political preaching; there is no aristocracy, and therefore no attempt at aping them; there are no social distinctions, and therefore the grasp of one hand is as welcome as another; there are no livings to be bought or sold, and therefore a man must depend upon his piety, his intelligence, or his pastoral excellence for his position as a preacher. The poor are considered because there is no limit to their becoming rich; the intelligent are respected because their intelligence may secure advancement; the good are beloved because of the loveliness of their piety; the honest are regarded because of their value to the community; and even the outcast are sought after that they may become subjects of grace. I will not venture to speak upon your difficulties, but I may say that the three most important aids to the American churches, in their relations to the great mass of the community, are free schools, free votes, and a free field of religious effort."

The Rev. J. H. MORGAN, of Leeds, who has laboured for nearly a quarter of a century in a locality which comprises from 40,000 to 50,000 of the operative class, can, to the extent of his experience, decidedly confirm the views expressed by the Revs. Marmaduke Miller and D. W. Purdon that the extent of the alienation of the working classes from religious institutions has been greatly over-estimated. It will be observed that Mr. Morgan proposes to call a meeting of Leeds working men this week in order that they may express their opinion on the subject. If such a course were to be pursued in other towns it would no doubt give greater weight to the forthcoming conference in London. Mr. Morgan says:— "I have visited the working people's houses in sickness and in health. I have argued with them when I have thought they were in the wrong, and I have sympathised with them under their troubles and grievances; and I state distinctly, as far as my knowledge of them goes, that, as a class, they are not the irreligious and wicked people that, I am sorry to find, even some of our correspondents seem disposed to regard them. There are in the locality I have indicated at least thirty places of worship, including churches and chapels, and even a larger number of Sunday-schools; and I venture the assertion that if all the working class were to withdraw from these religious institutions, they would one and all collapse within a fortnight. The 'roughs,' the 'Arabs,' the 'tipplers,' the 'dog-racers,' and 'gamblers,' do not form the bulk of the working classes; are only the fringe of it, and proportionately belong to the other classes of society as much as they do to it. Though a large number of the steady-going operatives are not usually found in our places of worship, yet I am of opinion that that is the case, not because they are more irreligious and wicked than other people; and, also, that agricultural labourers, and even farmers, are quite as extensively neglectful of their religious duties as our artisans. Don't let us, form conventional prejudices, misapprehend the working classes, and then misrepresent and despise them accordingly. In the large town in which I live, many of the richest, most enterprising, the leaders in works of religion, education, and benevolence, as well as in commerce and politics, have risen from the ranks. Eight years ago a gentleman who came into Leeds as a working man, and who wrought for years at his lathe with an apron before him, was the first commoner in England who has the honour of receiving the Queen into his house. All honour these self-made men when they are made. But let us remember that they prove the possibility of every working man; let us not, therefore, disparage unduly the class from which they have sprung. My second reason for addressing this communication to you, is to suggest a better way of ascertaining the causes why the working classes do not identify themselves in larger numbers with the various religious denominations in the country, than is furnished by the speculations of such persons as your respected correspondents and myself, who do not belong to them. I have carefully read all the letters you have published, and I have come to this conclusion, that every writer looks at the matter from his own individual standpoint, and writes accordingly. My suggestion is, that we appeal directly to the working people themselves, and ascertain from their own mouths, the reasons why they do not unite themselves to our Christian institutions. In the course of next week, it is my intention to invite the working men of Leeds to meet in the People's Hall, in this town, to answer the two following questions which I shall then put to them, viz.:—1st. Are the working classes as a body irreligious and wicked? 2nd. If not, why do they not, in a much greater proportion than is now the case, identify themselves with the various religious denominations of the country? It strikes me that this is the right way to come at the root of the matter, and I would urge that the conference which the Rev. E. White has proposed be not held, until the operatives in the various great centres of population be con-

sulted after the fashion I have indicated above. I am sanguine that I shall elicit from the working men of Leeds very valuable and reliable information, and though I fully expect plain speaking and very full and unvarnished exposure of what they consider to be the shortcomings of Christians, I have not the least apprehension that they will show any disrespect either to me or my religion. I have my own views of the reasons why the working people do not in a greater number identify themselves with our Christian institutions, but before I utter them I wish to ascertain what the people have to say for themselves. In conclusion, I have one further desire to express—viz., that you or some one of your readers will publish the dying remarks of the late Justice Talfourd, delivered on the bench at Stafford some years ago. I kept them by me for a long time as a treasure of Christian wisdom; but I find when they are especially wanted that I cannot lay my hands upon them. The republication of the dying address of that great and good man would be very opportune at this time.

"A LAYMAN" writes as follows relative to the special services movement:—"Among the most practicable and least expensive means of attracting the working classes in London, and other populous towns, to public worship, must be reckoned the use of existing secular buildings for special services. So far as it has gone, the experiment has fairly succeeded in the metropolis, as your columns last week will bear witness. The working classes do attend in large numbers the theatres and music-halls opened on Sunday evening. In one of your statistical papers last winter it was stated that the various buildings thus opened in the metropolis by the two committees provide accommodation for about 15,000 persons, and that the aggregate average attendance is nearly 10,000 every Lord's-day. The result of these special services, if not so great as it might be, were those who conduct them freer in their style of preaching, less doctrinal and more given to proclaim the simple truths of Christianity, has undoubtedly been considerable. A very fair test of their usefulness is the large number of persons of various conditions in life who, at several of the theatres, and St. James's Hall in particular, remain behind after the usual service to be present at the prayer-meeting. Among the large congregations who crowd the theatres on Sunday evening, there is undoubtedly a considerable, if not a large, proportion of the class for whose spiritual interests the Rev. E. White has been specially pleading—that of our artisans. If nothing better, the special services referred to are an excellent supplementary agency. If the ministers best adapted to speak to the multitude were more frequently engaged, and competent laymen—for such there must be—shared the work with them, the success would no doubt be more real and palpable. But why is it that the committee—Mr. Morley's committee I suppose it may be called for the sake of distinction—whose conference you reported last week, have only two places at their disposal, St. James's Hall and the Britannia Theatre? Are there not a score more of such secular buildings which might be secured at once, at the cost of one or two thousand pounds? Those who have had most experience in this kind of work concur in the belief that the working classes, who shrink from entering our churches and chapels, are quite ready to attend in these secular buildings. It would be interesting, I fear rather discouraging, to know how many persons contribute to the funds of this committee, and how much of its expenditure is met by the liberality of a very few large subscribers. I cannot but think that if the fearful spiritual destitution of London—leaving our other large centres of population for the moment out of consideration—were a matter of very anxious concern among the churches, there would be no lack of means to sustain such agencies. Why a contribution here and there from the shoals of City people, who daily retire to their comfortable suburban residences, would suffice to bring within sound of the Gospel, at least once a Sunday, perhaps some thousands more of our careless population, without creating costly machinery, or spending another farthing in bricks and mortar."

A writer in the *Freeman* publishes the following relative to the relations of employer and employed:—

"You see, my dear sir," says a private correspondent, an intelligent working man, a member of Mr. Spurgeon's church, and an evangelist, "our class won't believe that religion is good for much when our own employers are not the better for it. I assure you there are thousands of men who declare that Christian employers are as tyrannical, even more so, than their worldly masters. They grind them down in wages, and that relentlessly. They give them no holidays; they must be deducted in their wages for every half-day they are absent from work; and in order to allow them the usual holidays on festival days, they must work extra hours. Now, I know an instance, and my shopmates say it is not a rare one, of a Christian employer who permits his men to leave shop on Saturday afternoon at two o'clock, but makes them work on the Friday from six in the morning to ten at night. You may say, if the men don't like it, why do they not go elsewhere; but you must consider it isn't a pleasant thing to be always changing, and working men cannot afford to be every now and then removing from one district to another. Besides, masters as a rule look with suspicion upon men who leave their previous employment without some further cause, for they say, 'I have only heard one side of the story; and have no time to make inquiries as to its truth.' You have been writing about the causes which lead working men to care little for religion; and you say rightly that it is mainly from pure indifference. Now, I want to know whether that indifference isn't largely caused by the conduct of Christian employers to their men?" As the question has been publicly raised, it would not be right

for me to withhold this statement, which, not being in a position to decide as to the amount of truth in it, I placed before a person who is engaged in speaking to large numbers of the class in question; and, with sorrow, I found it corroborated to a greater extent than I should have imagined. There are brilliant exceptions to this state of things, without doubt; but I am assured that the exceptions are not considered by the working men, but the less happy cases are regarded most, and form a reproach to our Christianity. I recommend these statements to the attention of the Rev. E. White and the conference to be held on this important subject, only remarking that employers of labour can exercise a vast influence in favour of Christianity—as notable, and those not a few, instances show—but they can hinder the efforts of our ministers and home missionaries to an alarming extent if they feel little or no sympathy for the men who help to make their fortunes.

HEYWOOD, NEAR MANCHESTER.—The Rev. John Yonge, late of East Cowes, Isle of Wight, has accepted a call to the pastorate of the Independent church in this town, and intends commencing his ministry with the New Year.

REDLAND-PARK CONGREGATIONAL CHURCH, BRISTOL.—The annual tea-meeting of the members of the church and congregation was held on Friday, 30th November. The lecture-room adjoining Highbury Chapel, which was kindly lent for the occasion, was crowded. After tea the Rev. Urijah R. Thomas, pastor, occupied the chair, and made some observations on the present activities and opening opportunities for Christian work. Addressed by the Revs. S. Hebditch, Morley Punshon, and David Thomas, B.A., were also delivered, congratulating the congregation on the fact that the church had twice required enlargement during the brief pastorate of the Rev. U. R. Thomas, and was now in so flourishing a condition. Statements as to finances and other affairs of the congregation were made by Messrs. Tribe, Derham, Phillips, Carter, Lundell, Carley, W. Davis, B.A., and Dr. Burrell.

LYMINGTON.—On Tuesday week the recognition of the Rev. W. Field, M.A., as pastor over the Independent church and congregation, was held. A large number of visitors was present, and the services were well attended. The services commenced with reading and prayer by the Rev. N. Hurry, of Bournemouth; after which an address on the nature and constitution of a Christian church was delivered by the Rev. W. Woodward, of Christchurch. The Rev. J. Fletcher, of Christchurch, put the usual questions to Mr. Field, and delivered the ordination charge. The charge was delivered by the Rev. Baldwin Brown, B.A., of London. A dinner was afterwards provided in the vestry, to which about eighty persons sat down. In the evening the Rev. David Thomas, of Bristol, preached a sermon on the duties of a Christian church.

MELBOURN, CAMBS.—An interesting meeting took place on Thursday, November 15th, in connection with the Independent church and congregation at Melbourn, Cambs, to present their pastor, the Rev. A. C. Wright, with a testimonial of their affection on the completion of his twenty-fifth year of successful labour as their pastor. Notwithstanding the unfavourable aspect of the weather, upwards of 300 persons assembled in the Old Meeting-house to tea. The Rev. T. Medway, of Royston, occupied the chair, and Mr. Flitter presented to Mr. Wright an address of congratulation, and a costly timepiece. The pastor having suitably acknowledged the gift, other addresses were delivered testifying to the piety, talent, and inestimable worth of the pastor. At the conclusion of the meeting, the chairman announced that the congregation had provided a silver inkstand as a testimonial to Mrs. Wright, but, not being in readiness, the presentation would take place on some other occasion.

CULLEN, N.B.—On Wednesday the Rev. C. H. Murray, son of Mr. James Murray, of Watson-street, was publicly recognised as pastor over the Congregational Church, Cullen. The proceedings were commenced by the Rev. David Arthur, of Aberdeen, who gave out a hymn and read suitable portions of Scripture. Prayer was offered by the Rev. R. Troup, M.A., of Huntly, after which the Rev. John Murker, M.A., of Banff, delivered a discourse founded on Psalm lxxii. 17, "Men shall be blessed in him; all nations shall call him blessed." Mr. Murray then read a statement of his doctrinal views, and of the motives which had led him to accept the invitation from the church in Cullen; after which Mr. Arthur offered the recognition prayer, and concluded the services by pronouncing the benediction. In the evening a *soirée* was held in the chapel, which was filled with a respectable and attentive audience. Mr. Murray, the pastor, in the chair. Besides the opening speech of the chairman, the meeting was addressed by the Rev. Messrs. Troup, Murker, Arthur, and Clark, and also by Mr. James Murray. After a pleasant and profitable evening, the meeting was brought to a close at ten o'clock.

MANCHESTER.—The recognition of the Rev. John Christien as pastor of the Ancoats Congregational Church, Manchester, has just been celebrated. On Sunday week two sermons were preached—in the morning by the Rev. J. Rawlinson, of Knott-hill Church; in the evening by the Rev. W. M. Robinson, of Ponder's-end Church, London. On Monday evening, the 19th, upwards of 300 friends partook of tea in the spacious schoolroom beneath the church; after which a public meeting was held in the church, under the presidency of William Armitage, Esq. The chairman then gave a pleasing account of the rise and progress of the Church of Christ in Ancoats, and of the call of the Rev. J. Christien to the pastorate. Mr. Christien, who was enthusiastically received by the large congregation, gave a statement of the reasons which induced him to accept the invita-

tion which had been presented to him by the friends at Ancoats, and an outline of the views entertained by him concerning the great work to which he had been called. The Rev. W. M. Robinson bore testimony to Mr. Christien's work at Winchmore-hill and at Whitfield Chapel, Long-acre, after which prayer was offered by the Rev. R. W. McAll, F.L.S. Heartfelt addresses were then given by Dr. Joseph Parker, James Sidebottom, Esq., the Rev. A. Thomson, M.A., Henry Lee, Esq., Joseph Thompson, Esq., the Rev. S. Nicholson, M.A., the Rev. J. A. Macfadyen, M.A., Abraham Haworth, Esq., Edward Lewis, Esq., the Rev. James Bedell.

WINCANTON.—INDEPENDENT CHAPEL.—A new infant schoolroom and class-rooms having been erected for the benefit of the young connected with this place of worship, the celebration of their completion took place on Sunday and Monday, November 18th and 19th. On the former day two powerful and impressive sermons were delivered by the Rev. D. E. Ford, of Manchester; the same gentleman also preached an appropriate discourse on Monday, at three p.m. This was followed by a tea-meeting, at which about 300 were present. Subsequently a public meeting was held in the chapel. After singing and prayer, the report was read by the Rev. J. E. Drower, from which it appeared the entire cost of this undertaking was over 250*l.*; of this amount 120*l.* were realised. The chairman, H. O. Wills, Esq., of Bristol, then delivered an appropriate address, and in addition to a handsome donation then given, expressed his readiness to add 10*l.* more on the condition that the debt was removed in the course of a year. The Revs. E. J. Newton, of Bruton; D. E. Ford, of Manchester; E. H. Perkins, of Milborne Port; J. Beckley, of Sherborne; and J. Olive, Esq., of Clifton, followed with suitable addresses. The place was full, and the whole proceedings of the day were of the most pleasing and satisfactory kind.

RYDE.—The first Congregational Church in George-street having been opened on the 20th of November, 1816, it was proposed to celebrate the event by a jubilee service on the 20th of November, 1866. On the evening of that day about 300 persons sat down to tea in the schoolroom, some being unable to obtain admission on account of the limited accommodation. A public meeting was afterwards held in the church. A paper, containing the history of the church, which had been prepared for the occasion, was read, in the absence of its author, Mr. Casse, by the senior deacon. The many services of the Rev. T. S. Gwyer were recapitulated. Then came the short but vigorous ministry of the Rev. G. W. Conder. The Rev. Dr. Ferguson followed, under whose pastorate the present elegant building was erected. The Rev. G. Allan Coulart entered on his duties in August, 1860. "During the years of our present pastor's oversight, 148 names have been added to the roll of the church, 500*l.* of the cost of the school building has been raised, the entire debt of the village chapels—Langbridge, Green-lane, and Haylands—and other debts, amounting to 205*l.*, have been liquidated; whilst the new chapel and school at Weeks, costing 200*l.*, has been erected and opened free of debt." The meeting was then addressed by the pastor, who urged the erection of new side galleries for the poor. The Revs. W. G. Craig, of Sandown; W. Rose, of Portsea; T. Mann, of Cowes; G. J. Proctor, of Newport; R. A. Davies, of Ventnor; and Messrs. James Colenutt and Charles Colenutt, of Ryde, took part in the proceedings.

NEW CONGREGATIONAL CHURCH, DOUGLAS, ISLE OF MAN.—On the morning of the same day on which the recognition of the Rev. J. Williamson took place, the foundation-stone of a new chapel, to replace the old one in Athol-street, took place. The new building will be erected at Finch-hill, in the Gothic style, with a tower and spire, and will be adapted to seat 500 persons. The ceremony took place in the afternoon. The Sunday-school children went in procession to the site, where a goodly number of persons were assembled. A hymn having been sung, the Rev. J. Fettes (Presbyterian) read a passage of Scripture, after which the Rev. Professor Scott offered up prayer, invoking the Divine blessing on all those who had undertaken part in the work. The stone was duly laid by William Dalrymple, Esq., who had given 100*l.* to the new chapel, and who delivered a brief address. He was followed by the Rev. J. H. Macfadyen, M.A., of Manchester, who explained the ecclesiastical and theological views of Congregational Dissenters, and at the conclusion of his address another hymn was sung, the contributions of those willing to aid the building fund were received, and the assembly dispersed, the Sunday-school children returning to the old chapel, where they were regaled with buns. The new chapel, which is being erected from the designs of Messrs. Habershon, Spalding, and Brock, of London, will cost, with schools, &c., about 3,000*l.*, and the land will be another 1,000*l.* The sale of the old chapel is expected to yield from 1,000*l.* to 1,200*l.*, and about 1,300*l.* has been promised in subscriptions, leaving about 1,800*l.* to be raised before the entire debt is paid off.

THE REV. J. WILLIAMSON, M.A., late of Lancashire Independent College, was recognised as pastor of Athol-street Chapel, Douglas, Isle of Man, on Friday, November 23. The service was opened by reading and prayer by the Rev. J. Legge, M.A., of Hanley, and the Rev. J. Fettes and the Rev. A. Murdoch took part in the proceedings. After the introductory part of the service, the Rev. J. A. Macfadyen, M.A., delivered a discourse on the principles of Congregationalism. The Rev. Prof. Scott, LL.B., then asked the church for a statement of the reasons that induced them to invite Mr. Williamson as their pastor, which was given by Mr. Richards. He then put the usual questions respecting his theological opinions, &c., to Mr. Williamson,

which were replied to by him; after which the Rev. Professor Newth offered the ordination prayer. After the singing of a hymn, the Rev. Prof. Newth delivered the charge to the minister, taking for the basis of his remarks Psal. cxxvi. 6—"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." During his discourse, the rev. gentleman dwelt earnestly and impressively on the nature and responsibilities of the Christian minister's work, upon the spirit in which it should be carried on, and the rewards that will attend it. After the singing of an appropriate hymn, the benediction was pronounced by the Rev. A. Murdoch, and the meeting dispersed. On Sunday, Nov. 25th, the Rev. Prof. Scott, LL.B., of Lancashire Independent College, preached two impressive sermons in Athol-street Chapel.

BRAINTREE.—OPENING OF NEW SCHOOLROOMS.—The opening services of the new and spacious school-rooms, just completed at a cost of 1,200*l.*, in connection with the Braintree Independent Chapel, were held on Tuesday week. The proceedings were remarkable for the large attendance of the friends of Congregationalism, the spirit of liberality displayed—by which the entire cost of the erection was provided—and the manly protest against the ritualistic tendencies of the present time. In the afternoon an interesting sermon was preached in the chapel by the Rev. Henry Allon, of Islington, and at five o'clock a public tea was provided in the new schoolroom. The spacious and beautiful building was crowded. In all upwards of a thousand persons were assembled. After tea public meeting was held in the schoolroom. Frederick Wells, Esq., of Chelmsford, presided. The Rev. A. Goodrich gave a statement of the rise and progress of the undertaking for the erection of the new schoolrooms. The total expense would now not exceed 1,290*l.* He calculated that towards the 240*l.*, the remaining debt, they had between 18*l.* and 19*l.* collected after the sermon in the afternoon; 15*l.* to 20*l.*, the proceeds of the tea; so that they had about 200*l.* to raise to clear off the cost of erection. Among the subscriptions were Messrs. Wells and Perry (Chelmsford), 25*l.*; Mr. Isaac Perry, 25*l.*; and other subscriptions, amounting in all to 120*l.*, from persons not connected with the chapel. The meeting was then addressed by the chairman, Rev. A. D. Philps, of Great Coggeshall; Rev. T. B. Sainsbury, B.A., of Finchfield; Rev. T. W. Davids; and the Rev. J. G. Hughes, of Maldon; the latter of whom eloquently protested against ritualism. Many donations were promised and a subscription made, which realised the whole amount required.

HIGH-STREET CHAPEL, LANCASTER.—A congregational tea-party was held in the schoolroom belonging to this chapel on Wednesday, October 31, to welcome the Rev. Elvery Dothie, B.A., late of Pertonmouth, as the pastor of the church. About 250 sat down to tea. The meeting which followed was commenced by prayer and singing, after which Edward Dawson, Esq., as the senior deacon, in the name of the church and congregation, gave a hearty welcome to the new minister, reverting to the late history of the church, and expressing his hope that the union now formed would be enduring and prosperous. He congratulated both pastor and people on their new relationship, believing that he would find among his flock many who would zealously co-operate with him in his efforts for the glory of Christ, and said how happy all felt to have with them the presence of so revered and venerable a man as the Rev. Howard Hinton, the father-in-law of Mr. Dothie. Mr. Robert Mansergh added a few words of cordial welcome to Mr. and Mrs. Dothie, and briefly adverted to the various ministers who, within his memory, had presided over the church. Mr. Dothie thanked his people for the hearty and kind welcome which he had received from them, and said how earnestly he trusted that neither he nor they should ever have reason to regret the union which was that night cemented. He spoke of the great responsibility of his office, and of the elements which were necessary to the continuance of the harmony which had prevailed among them respecting his settlement. The Rev. J. H. Hinton, who was most cordially received, spoke of the importance of the work on which all were now entering, affectionately commanding his children to the sympathy and love of their people, and showing impressively how the revival of church life can only be effected by the revival of religious life in the individual. Mr. Gilchrist, R. Fawcett, Esq., Mayor of Lancaster, and Mr. Gardner Jackson also spoke, and a handsome gown and hood were presented to Mr. Dothie by the ladies of the congregation.

NORLEY CHAPEL, PLYMOUTH.—Ever since the congregation now worshipping in Sherwell Chapel, Tavistock-road, Plymouth, migrated to that new and beautiful building from Norley Chapel, now two years ago, the latter building has been closed. It has been felt, however, by some members of the Independent denomination, chiefly connected with Sherwell Chapel, that ample scope existed for the labours of another minister in the old sphere, and yesterday Norley Chapel, after having undergone thorough internal repairs, was reopened for public worship, the schoolrooms having been used for preaching during the past six weeks. A series of public services was held, commencing with a prayer-meeting at seven o'clock in the morning. At eleven o'clock service was held in the chapel, when a sermon was preached by the Rev. G. Smith, D.D., of Poplar, who is still well remembered by the older members of the Norley-street congregation as the eloquent and energetic minister who many years ago was pastor of the church. The preacher selected his text from Deut. xxxi. 12. In concluding his sermon, he congratulated the congregation upon the occurrences of that day, and announced that 300*l.* had been

expended upon the building, and that 170^l. more was required. In the afternoon an excellent dinner was provided in the schoolroom adjoining the chapel, at which about 120 guests were present. Mr. J. Plimsoul presided. After the usual loyal toast, the chairman proposed a vote of thanks to Dr. Smith for his sermon. The Rev. Dr. Smith, after preliminary observations, said he always looked back on the years he spent in Plymouth as amongst the most happy, most honoured, and most useful of his life. He went on to speak of the value of denominational distinctions, scouted the idea that Dissent was not respectable, and enlarged on the great work that the Independents and Baptists had done in furtherance of religious freedom. In conclusion, he referred to the Western College, which had been established in Plymouth since he left, and spoke of the great benefits that had accrued from it. The Rev. Mr. Charlton, the principal of the college, acknowledged the kind terms in which Dr. Smith had spoken of the institution, which had never been more useful and successful than within the past few years. Now that the debt had been got rid of, he hoped that the institution would be placed on a better footing, and that it would accomplish still more than it had done. The Rev. R. W. Carpenter (Devonport) spoke of the importance of the evangelical work commenced that day, and gave expression to his hearty sympathy with it. The Rev. Mr. Leake (Wesleyan) said he had great faith in evangelical truth. He believed that the Independents were able to reach a class which the Wesleyans could not, and that Wesleyans had a mission to the masses which the Independents could not fulfil. If by various agencies they were able to bring men to Christ, let them all go on to do so hand in hand. After addresses from the Rev. Mr. Whitley and others, the chairman said it might be desirable to give some reasons for taking the step that day inaugurated. They found that there was a population of seventy-five thousand in Plymouth, with only church and chapel accommodation for about twenty-eight thousand, including Norley-street. They did not desire one person to leave any other chapel, but they hoped to get the place filled, and with a good minister he had no doubt that would be the case. The chapel required a great deal of internal repairs, which would cost 330^l. Of that sum 75^l. had been received from Sherwell, for dilapidations 83^l. had been raised, leaving a balance of 171^l. Mr. Parsons, Mr. Nicholson, Mr. Brewster, and Rev. Mr. Postans also addressed the meeting. In the evening there was a second service at Norley Chapel.

HULL.—ALBION CHAPEL NEW DAY AND SUNDAY SCHOOLS.—The congregation of Albion Chapel, Hull, have just opened a beautiful and commodious building for the better accommodation of their Sabbath-school, and with a view, as soon as possible, to establishing a day-school. On Sunday, November 11th, the Rev. William Pulsford, of Glasgow, preached two sermons on behalf of the building fund. He also preached on Monday evening, November 12th. On Tuesday evening, November 13th, a large tea-meeting was held in the new room. About 500 persons sat down to tea, a considerable number being unable to obtain admittance in consequence of the crowded state of the room. The tables having been cleared, a public meeting was held. The chair, during the first portion of the evening, was occupied by John Crossley, Esq., of Halifax, who in opening the meeting, warmly congratulated the minister, members, and congregation of Albion Chapel on having erected such a spacious and commodious school. He rejoiced with them on the accomplishment of such a great work. There was such an abundance of space in the new building that if at any time it were necessary they would be able to erect a gallery at the extreme end opposite the platform, and a shadow gallery along the sides. He then gave some good advice as to the proper management of the Sunday-school, and he trusted that persons would be found able and willing to give their services in the promotion of the cause of the Sunday-school. He (Mr. Crossley) had reason to be thankful that he, when young, had been engaged in Sunday-school work, and for twenty-five years he had laboured in the cause. In conclusion, he referred to the debt which still remained on the building. Mr. J. Wright, the treasurer, then read the financial statement, from which it appeared that the total sum required for the land, building, and necessary alterations, would be about £1,800, of which about £500 had been already raised, thus leaving about £1,300 to be paid off. After a speech from the Rev. W. Pulsford, Mr. Crossley gave a donation of £25 towards the fund for clearing off the debt, and promised that he would give another £25 when the debt was all cleared off except that amount. W. Irving, Esq., J.P., offered a few words of congratulation on the successful opening of the new school. Speeches were also delivered by the Revs. E. Jukes, A. Jukes, James Sibree, A. Dodgson, and Messrs. Thomas Stratten, H. Darling, — Kitching, J. Oldham, and W. Hudson. The Rev. R. A. Redford, in the concluding speech, stated the intentions of the committee—as speedily as the funds would allow—to utilise the splendid school premises by occupying them during the week as a day-school.

SALEM CHAPEL, WELLINGTON, NORTHAMPTONSHIRE.—The recognition service in connection with the settlement of the Rev. W. J. Bain as minister of the above chapel, was held on Thursday evening, 29th ult. A large and respectable company took tea in the schoolroom of Cheese-lane Chapel, kindly lent for the occasion. The room was very tastefully decorated. The Rev. J. F. Poulter, B.A., minister of Cheese-lane Chapel, gave a hearty welcome in the name of his people to the Salem friends, and expressed his hope that the two congregations might often rejoice together and co-operate in the extension of the kingdom of Christ. The sentiment was

cordially responded to by Mr. Bain. The public meeting was held in Salem Chapel. W. Johnson, Esq., presided. The Revs. J. Deane, of Harrold; T. Toller, of Kettering; T. Arnold, of Northampton; J. Mursell, of Kettering; Morgan Jones, of Oundle; J. Whewell, Secretary of the South Staffordshire Association of Independent Ministers; took part in the proceedings. Mr. Deane opened the service by reading Scripture and engaging in prayer. The chairman, in a brief speech, intimated the importance and significance of the meeting to the church, the congregation, and the town. Mr. W. Bearn, of Finidion-hill, gave a statement of the circumstances which led to Mr. Bain's settlement, and seemed much affected in certain parts of it. Mr. Bain very briefly followed. The Rev. J. F. Poulter, as representing Congregationalism in the town, gave a clear statement of the position which they, the ministers, occupied in this service; not interfering with the independence of the church in their choice, but cordially endorsing it. He then gave a most hearty and kindly welcome to Mr. Bain, and expressed his personal respect and esteem. Mr. Whewell, in his official capacity as secretary of the South Staffordshire Association, from which Mr. Bain had immediately removed, expressed his own high respect and the respect of his brethren in South Staffordshire for Mr. Bain, his character as a Christian, his self-denying effort as a minister; their appreciation of his work in Bilston, his late sphere; their regret at his removal from among them; their brotherly hopes for his success and happiness in his new sphere. Mr. Whewell then read a very lucid and valuable paper on the question—"Why am I a Nonconformist?" Mr. Toller addressed the meeting on the subject of ministerial duty. Mr. Arnold most affectionately and impressively counselled the church in a manner which seemed to have left enduring traces in the hearts of the members of the church. Mr. Mursell and Mr. Jones spoke afterwards, but with great brevity, for the hour was getting late. The meeting was then concluded. The attendance was large, the meeting pervaded by an excellent spirit, and the evening was a happy inauguration of a pastorate which begins with evident signs of usefulness.

THE DERBY GOVERNMENT AND REFORM.

A somewhat surprising statement is published by our contemporary, the *Scotsman*. It is that there has been a split in the Cabinet on the subject of Reform, and that the Chancellor of the Exchequer has placed his resignation in the hands of the Premier. Mr. Disraeli was anxious, it is affirmed, to introduce a measure, embracing household suffrage in towns, the grouping of small boroughs, and a 10% qualification for counties. Such a proposal, if made, was not likely to meet with acceptance at the hands of Earl Derby and his colleagues, and it is said that, disgusted at the rejection of his plan, the Chancellor of the Exchequer has retired from office. Lord Cranbourne, the *Scotsman* says, is mentioned as Mr. Disraeli's successor, General Peel becoming leader of the House of Commons.

The *Herald* of yesterday, referring to these alleged Cabinet differences, says it is a little surprising to find that men who, according to the report in which all the journals concur, were present on the occasion of the dispute in question, are wholly unaware that any Reform scheme has as yet been laid before the Cabinet; and Cabinet Ministers first learnt the resignation of Mr. Disraeli, and the existence of grave misunderstandings among his colleagues, from the columns of yesterday's papers. The *Herald* believes the whole story arose out of two very simple facts—the recent frequency of Cabinet Councils, and the absence of Mr. Disraeli from one of them. Both are very easily explained. The meetings of the Cabinet are usually frequent at this period of the recess, and any one who knows the state in which the late Administration handed matters over to their successors cannot wonder that the immediate necessities of the public service should require frequent and anxious consideration. The condition of the army, navy, ordnance; the reports of recruiting commissions; the foreign relations of the Government; the estimates; the questions connected with Poor-law administration—these and many other topics demand the first attention of the Ministers, and must have furnished ample occupation for their recent councils. The *Herald* questions whether a Reform Bill has yet been discussed among them, though it must no doubt have had a place in their thoughts, as in those of men who do not fill so responsible a position. Among the many Cabinet Councils held, some must have been occupied with purely formal or merely trivial business; and from one of these Mr. Disraeli could without difficulty absent himself, whether from need of a brief rest or from motives of simple convenience.

THE CO-OPERATIVE SYSTEM IN THE IRON TRADE.

—An interesting experiment in the iron trade was inaugurated on Tuesday week, at Middlesborough. A strike has been going on in the iron districts of the north for eighteen weeks, in consequence of the masters having reduced the wages of the men ten per cent. Messrs. Fox, Head, and Co. proposed to their workmen that they should commence work at the reduced wages, and that, after the payment of ten per cent. on the capital invested, the profits should be equally divided between capital and labour. There was a clause in the proposal that both masters and men should relinquish combination, to which the men for some time objected, but the masters persisted in this condition, and on Tuesday the works were fairly started. Most of the workmen are, however, said to be from a distance,

Postscript.

Wednesday, Dec. 5, 1866.

AMERICA.

THE PRESIDENT'S MESSAGE.

(By Atlantic Telegraph.)

NEW YORK, Dec. 3.

Congress was opened to-day. President Johnson in his Message adheres to his former policy, and urges Congress to adopt it.

The Treasury receipts for the year ending June will exceed the expenditure by 158,000,000 dols.

Relative to foreign affairs, the Message says foreign nations have shown a more just consideration for the national character and rights; France has intimated to the United States Government her intention to postpone the withdrawal of the French troops from Mexico until the spring. The United States have remonstrated against this postponement, and the President hopes that France will reconsider the subject, conforming as nearly as practicable with existing engagements, and thus meeting the just expectations of America.

Progress in the matter of the adjustment of the Alabama claims is slow, partly owing to the change of Ministry in England. The President expects, however, that the claims will now be considered in a becoming and friendly spirit. The importance of an early settlement of the question cannot be exaggerated.

Secretary M'Culloch, in his financial report to Congress, urges the resumption of specie payments in 1868.

The National Steam Navigation Company's steamer Scotland, which left this port on Saturday for Liverpool, is ashore on the outer middle bar at Sandy Hook. She came into collision with and sank the ship Kate Dyer, and was put aground to prevent her from sinking. At ten o'clock last night she was full of water, and will probably prove a total loss. The cargo may be saved in a damaged state.

REFORM MEETING AT ST. JAMES'S HALL.

The trades demonstration of Monday was followed last night by a great public meeting at St. James's Hall. A charge was made for admission—the lowest being one shilling—and the hall was comfortably filled. Some three hundred delegates were on the platform. The arrangements were very good, and were carried out with great ability. Inside the hall there was no confusion; all was in order. Mr. George Potter presided, and opened the proceedings in a very brief pithy speech. He was followed by Mr. Henriette, who moved the first resolution, which was seconded by Mr. Leicester, and carried unanimously. Mr. Bright next spoke, and when he rose he was greeted with such cheering as has seldom welcomed any speaker in a public meeting. The whole audience rose and cheered again and again. Mr. Bright's speech was an eloquent advocacy of Reform. It was interrupted frequently by bursts of cheering. The hon. gentleman spoke just over an hour. Several other speakers followed. One contrived to rouse strong expressions of dissent. It was Mr. Ayrton, M.P., who being called upon to speak, made allusions to the Queen, which the meeting received with strong expressions of disapproval. Mr. Bright, however, calmed the storm by an eloquent panegyric of the Queen. With the exception of Mr. Ayrton's escapade, everything passed off most happily.

It is semi-officially announced that the state of Count Bismarck's health is satisfactory, and that he has completely resumed his official duties.

The Governments of all the States belonging to the North German Confederation, with the exception of Hesse-Darmstadt, have accepted the invitation addressed to them by Prussia to send representatives to the ministerial conference which will shortly be held at Berlin. The Government of Hesse Darmstadt has not yet replied to the invitation, on account of certain reservations still maintained by the Grand Duke with regard to the proposed union of the military forces of North Germany.

THE NEUTRALITY LAWS.—The following is a list of the proposed members of the Royal Commission to inquire into the Neutrality Laws. It is intended that the Commission shall issue very shortly:—Chairman—Lord Cranworth; Sir W. Erle, Sir Hugh Cairns, Sir R. Phillimore, Sir Roundell Palmer, Mr. Vernon Harcourt, Mr. T. Baring, Mr. W. Forster, Baron Bramwell, Mr. Gregory, Lord Houghton, Dr. Lushington, and Dr. Twiss.

MARK-LANE—THIS DAY.

Fresh up to our market to-day the arrivals of wheat from Essex and Kent were very moderate; nevertheless, the supply was fully equal to the demand. The trade for all descriptions was very quiet, at Monday's decline in the quotations. The quality of the supply was but middling. In foreign wheat, the show of which was tolerably good, the transactions were on a limited scale, at the late reduction in prices. Floating cargoes of grain moved off slowly, on former terms. All kinds of barley were in limited request, but no further reduction took place in the quotations. Malt changed hands slowly, at late rates. In oats only a moderate business was transacted. Prices, however, were fairly supported. Beans and peas were a dull inquiry. The flour trade was very quiet, on former terms.

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The Nonconformist.

WEDNESDAY, DECEMBER 5, 1866.

SUMMARY.

QUEEN VICTORIA's visit to Wolverhampton on Friday to be present at the inauguration of the statue to the late Prince Consort was so satisfactory as to encourage the hope that her Majesty will feel it less necessary than hitherto to abstain from public appearances. The ordeal was evidently a trying one to her Majesty, who, however, made a long circuit through the town in order that all classes, even the poorest, might have an opportunity of seeing her. Her reception showed that English loyalty is as warm as ever. The whole "black country" turned out to welcome their Sovereign, and it was observed that none were more hearty in their greetings than the Irish labourers, who, in considerable numbers, are gathered into a colony in Wolverhampton.

The *Morning Herald* strenuously denies the current rumours of a split in the Cabinet owing to differences on the Reform question, and of the threatened resignation of Mr. Disraeli in consequence of his policy being disapproved of. The Chancellor of the Exchequer was indeed absent from a recent Cabinet Council, but the Ministerial organ explains the incident on the ground that his presence was not needed. The *Herald*, however, which apparently speaks on authority, gives some little insight into the intentions of the Government. It is indicated that the Cabinet have hitherto been absorbed in considering administrative measures bearing on "the immediate necessities of the public services," and that a Reform Bill has hardly been discussed. This statement is probably correct, and would harmonise with the generally-credited report that the Government are inclined to propose that Parliament shall occupy itself until Easter with practical measures, and postpone any consideration of changes in the representation till so late a period of the Session that it will be impossible to pass a Bill next year. Whether the House of Commons will acquiesce in this programme remains to be seen. Of greater consequence is the question whether the public will allow Reform to be any longer trifled with. Last night in St. James's Hall Mr. Bright strongly urged the working classes to put no faith in the possible intentions of either the Government or Parliament, but to go on as they had begun, and perfect in every part of the country their organisations for their own enfranchisement. There is no fear now that this advice will be disregarded.

The frequent capture of arms and ammunitions at the Irish outports, and the reappearance of American faces in the principal towns, give colour to the expectation that Mr. Stephens, for whose apprehension the large reward of 2,000*l.* has been offered, has been seriously intending to promote a rising in Ireland this winter. At all events the Government are amply prepared for that contingency, are making arrests in all directions, and are reinforcing the Irish garrisons. It is time that something were done, apart from the action of the Government, to restore public confidence. Though Lord Naas declares that there is no such emergency as to require any loyalist demonstration, the suggestion of the Cork magistrates that permission should be given to swear in special constables throughout the country would greatly strengthen the hands of the Executive, and probably be so zealously responded to,

as to place the desperate character of the Fenian conspiracy in a clearer light.

The annual meeting of the Early Closing Association has been held under encouraging circumstances, and the eloquent advocacy of Mr. Coleridge, M.P., will, we doubt not, give a new impetus to this useful organisation, to which we are indebted for the Saturday half-holiday. It is gratifying to find employers of influence and position cordially co-operating with their subordinates in promoting this object, and adding their unbiased testimony to the beneficial results that have followed the early closing of places of business. The society has done a great work with very small means, and never more cordially deserved public support. If people would only do their shopping early, the association would soon find their occupation gone.

Accepting the good offices of the Western Powers, Spain and the South American Republics have agreed to a plan for arranging their differences, and for putting an end to the state of war that has so long subsisted between them. The Government of Madrid is wisely putting their house in order. Queen Isabella has now irrevocably surrendered herself to the guidance of a band of reactionary politicians and fanatical priests, who are hurrying on a revolution which will probably end in the deposition of the worthless Bourbons, and may possibly be the signal for other insurrectionary movements in Europe.

The last Indian mail brings the startling and painful news that the famine in Orissa continues with but little abatement, notwithstanding all the measures of relief adopted by the local government. We are loth to credit a statement that reflects so strongly upon the capacity and the humanity of the Indian Executive. If British officials are unable to cope with a calamity of this nature, for what purpose do they exercise supreme authority in India? Such criminal neglect will hardly fail to bear fruit in the alienation of the native population, and in future rebellions against a foreign Government which is unable to protect the lives of the population, and can look on with unaccountable apathy while thousands are dying for want of food.

MONDAY'S DEMONSTRATION.

We are glad to be able to refer to this subject in the past tense. The projected demonstration has been made. It was not nearly so impressive in point of numbers as the public had been led to expect. There were several reasons for this—First, a considerable proportion of the members of trade societies in London objected to the employment of purely economical organisations for a political purpose. Secondly, so much had been written, and, as the event proved, wisely written, to show the impossibility of conducting a procession of 200,000 men from St. James's Park to Beaufort Grounds by the route proposed within a short winter's day, and of the dangers which the attempt would inevitably incur, that many very properly consulted their discretion, and stopped away, or at any rate declined to figure in the procession. Thirdly, although the early part of the day was fine, much rain had fallen over night, and the roads were in a most deplorable state for a pedestrian exhibition. The numbers who joined the procession are variously estimated, but, comparing all those estimates, we suppose they may be set down at about 25,000—and not above half this number entered the Beaufort grounds. The people attracted into the streets to witness the show were numerous, but, for the most part, not inconveniently so. The roughs confined themselves principally to the immediate neighbourhood of Beaufort House, where they operated in gangs, to the sorrow and loss of many, and where, for their professional ends, they created no small confusion. The day passed off, however, without serious accident. The meeting was held. The resolutions were passed, and the grounds were cleared by six o'clock, the stipulated time.

Although, very fortunately as we think, the numbers fell far below general expectation, the demonstration was, in other respects, most successful. Nothing could exceed the good conduct of the working men. As the *Pall Mall Gazette* justly remarks—and the words of our contemporary in this matter will be deemed less likely to be prompted by partiality than our own—"Few persons could have looked at yesterday's procession without feeling that, so far as outward appearance and demeanour went, the men who composed it were as well qualified to express an opinion upon political subjects as the members of most other classes of society; and no one could fail to observe that they were as different a class of men from the roughs and

blackguards who at one point of the procession tried to interfere with them for their own characteristic objects, as the members of different species. They were, in a word, an excellent specimen of the respectable mechanics and labourers who form the largest part of the population; and it would be a mistake to suppose that the members of the same class who did not join in the procession were on that account indifferent to its objects. London and the neighbourhood, no doubt, contain many thousand Reformers amongst the mechanics and labourers who saw no connection between walking in a procession and getting an extension of the suffrage. The event, in short, justifies, though it does not deepen, the impression which has been steadily gaining ground in all directions since the close of the Session, that the unenfranchised classes really are in earnest about Reform, and mean to use all peaceable means to get it."

We have happily reached the conclusion of another process in the Reform enterprise. The upper and middle classes are at length convinced that the settlement of this question cannot be evaded, and must not be adjourned. The working men have done more than enough to give warning to those who are above them in station that they are not inclined to be sacrificed to party convenience. Considering the provocation they have received, they have asserted their resolution in a wonderfully forbearing spirit. But we suppose it will now be generally admitted that it will be unsafe to trifle with the matter any longer. Next Session, will not, we venture to predict, be consumed, as the last was, in skilful manœuvring. The lion has shown his claws, not in a very threatening, but in an unmistakeable manner. He has not lost his temper, but it is quite possible for him to do so, especially if he be wantonly irritated by tricks, or by unfair treatment. The business has become serious. It had better be settled forthwith, or it will become still more so. This is just now the uppermost feeling in the public mind. The position of the question verges to danger-point, and whatever compromise is now possible, it will be wise to accept it lest the temper of the unenfranchised should grow to be unmanageable. When the House of Commons is convinced that a given thing *must* be done, it will do it. We only hope it will do generously and fearlessly in this matter. It will be much the best policy in the end.

It is rumoured that already there is dissension in Earl Derby's Cabinet. Rumours of the kind, however, are usually rife at this season. At the same time, we must admit the high probability of the statement. The talk of the clubs is that Mr. Disraeli, the shrewdest observer amongst his colleagues, does not wish to repeat the blunder of 1859, but urges the introduction into the House of Commons next Session of a larger and more democratic measure of Parliamentary Reform than that proposed by the Russell Government last year; and that finding his proposition strongly resisted by a considerable minority of the Cabinet, he had placed his resignation in Lord Derby's hands. The Conservative chief, however, though his views incline to the minority, is said to hesitate at the prospect of Mr. Disraeli's secession. Should he really retire, he will carry out with him the last chance of his party. Neither General Peel nor Lord Cranbourne can fill the gap which his departure will occasion. Monday's demonstration will certainly help to show the futility of offering the people a timid, see-saw, half-hearted measure. It has come off in the very nick of opportunity, and it was of a character to produce conviction that continued opposition will be worse than useless. Should the Tories find themselves unable to agree upon an honest measure of considerable breadth, they will have to acquiesce in a still larger measure at the hands of the Liberals.

COMPULSORY EDUCATION.

AMONG the grand theories which are ever and anon thrown down before the British public, there is none which seems to be so tenacious or is so often revived after falling into disfavour, as that of compulsory education. The further we recede from the solid foundation of facts furnished by the Education Commission of 1861, the more loose and reckless have become the assertions of well-meaning partisans as to the alleged deficiency of education in the United Kingdom. Take, for example, the case of London. It was lately affirmed, on the authority of the London Diocesan Board of Education, that there are as many as 150,000 children in the metropolis who, instead of being at school, are running wild in the

streets; and the assertion created something like consternation till Mr. Flint, the Registrar of the Commission referred to, exposed its gross inaccuracy. It seems that, in the statistics from which this conclusion was evolved, were excluded a large number of Nonconformist schools, the ragged schools (which afford some kind of training for 30,000 of our Arab population), and the thousands of private adventure schools (schools kept by private persons for their own profit), "of which," says Mr. Flint, "London is the grand hotbed." A similar exaggerated estimate of the educational destitution of Manchester has long been current, and is, we believe, equally fallacious. These statements, from time to time repeated, are beginning to produce a considerable effect and giving rise to the most preposterous demands.

It may, therefore, be seasonable to recall attention to some of the conclusions established by the Education Commission of 1861, after the most patient and thorough investigation of the whole subject. The broad facts then brought out were these:—that the school machinery of the country had more than kept pace with the increase of the population; that one person in every 7·7 of the inhabitants of England was being more or less educated—that is, that 2,535,462 children were under instruction in week-day schools; that the average of attendance was nearly six years; and that the school accommodation in the ten specimen districts visited by the Assistant Commissioners was actually 46·7 per cent in excess of the demand. As a rule, therefore, it is not more school machinery that is required in England.

But the great stress of modern education theorists is laid upon the fact that the attendance of children in both public and private schools is grievously defective, both in respect to the necessities of the case, and in proportion to the actual accommodation. This statement is no doubt true, though those who are so fond of calling attention to it, overlook to a great extent the irregular agencies which play an important part in the training of the young. But is the proper remedy for this serious defect the adoption of the compulsory system? Can the school in the long run, even under such a régime, successfully compete with the labour market? This question may be partially answered by a reference to countries where State education has long been established and consolidated. In Upper Canada the system of secular education so much desired by many of our theorists is in full operation, and was investigated last year by the Rev. James Fraser on behalf of the Middle School Commissioners. This clergyman reports that in that province the attendance of children in the State schools in 1863 was only half as good as it was in England in 1860. In the United States, also, he says that the complaints are rife and loud of the increase of the twin evils, "truancy and absenteeism." In New York city, out of upwards of 200,000 young persons within the legal school age, only 70,000 were in average attendance at the schools, and of these 70,000 more than one-half never advance beyond the primary school—that is, terminate their education at eight years of age. But if the state of things in New York may be regarded as exceptional, the same consideration does not apply to the State of New Jersey, where, according to the latest reports, only 29,000 children out of 190,000 of the proper age were in attendance at the schools. These statements go far to corroborate the conclusion of the Duke of Newcastle's Commission that, without any general system of State education, this country has reached a position which is now inferior only to Prussia. Even respecting that country, it is said by an official inquirer that "factory labour and pauperism are both gaining ground, and irregularity in the attendance at the common schools is on the increase."

We all know that a common school system of education, or one based upon local rates, is quite impracticable in this country so long as we have a State Church, and a vast though not homogeneous, and by no means perfect scheme already in action throughout the United Kingdom. It is a purely visionary panacea for the popular ignorance that finds favour amongst us. It is also a great advantage to know that, even if a perfect theory of State education could be reduced to practice, it would, taking the experience of other countries as our guide, to a great extent fail of accomplishing its ends. The problem with us, therefore, is not to cast about for perfectly impracticable remedies and to remodel our institutions, but to teach the people the value of education. We believe that this result is being, to some extent, accomplished. The State can supply indirect facilities for school instruction, as has been the case in Lancashire, and can continue to demand that the education in such schools as it assists shall

be thorough and suitable. We may leave the rest to the wholesome influence of public opinion, to the extension of cheap literature, to the promotion of night schools and working men's clubs and exhibitions, and to the beneficial results which will surely follow from conferring on a larger section of our population the rights of citizenship. As is remarked by the Rev. Sella Martin in another column, "there are few things more calculated to awaken noble aspirations"—and we may properly add, the desire for education and enlightenment—"than a manly and persuasive inculcation of the responsibilities and privileges of brotherly co-partnership in the affairs of State."

THE PRESIDENT'S MESSAGE.

THE Atlantic Cable has for once proved to be of real public utility. On Monday the United States Congress was opened, and ten days or a fortnight in advance of the mails, the submarine telegraph gives the heads of Mr. Johnson's Message. The despatch is necessarily but a slight sketch of that important document. Nevertheless, it reveals to us the opinions of the President on the three most vital questions of American policy—the reconstruction of the Union, Mexico, and the Alabama claims.

Mr. Johnson, we are told, "adheres to his former policy, and urges Congress to adopt it." We still want the key to explain this curt telegram. It is impossible to believe that the President, in the face of a declaration of public opinion against him more decisive than the vote given for Mr. Lincoln in 1864, intends to persist in re-admitting the Southern States without conditions. Probably—vain and obstinate man as he is—he simply desires to reassert his views because they are his views, leaving Congress, to whom he now no longer appeals, as "a body hanging on the verge of the Government," but as possessing full powers of legislation, to accept them or not as it pleases. It is, however, certain that Mr. Johnson's egotism and persistency will injure no one but himself. The mere reassertion of his opinions under the new condition of things indicates his signal lack of statesmanlike qualities, and a marvellous inability to understand the obligations of a constitutional ruler. The course he has taken in his Message is still more surprising when recent events are taken into consideration. It will be remembered that at the autumn elections there was a temporary alliance between the President's adherents and the Democratic party. The latter now repudiate him and his principles with scorn and contempt. Their most influential organ, the *Chicago Times*, confessing that the Democrats have never before been so hopelessly beaten, urges that if they are any longer to exist as a distinct organisation, they must, in the first place, "cut loose from the administration of Andrew Johnson, and leave that hybrid concern to float on the sea of public contempt into which it some time since entered, and from which no power can rescue it." It is next recommended that the party, as negro suffrage is inevitable, shall at once concede the principle, aiming only at its safe limitation. The other Democratic papers throughout the Union, with few exceptions, follow suit, and call for "impartial suffrage"—that is, the abolition of the colour test; and the Conservative Republicans, afraid of being stranded by the Democratic advance, are calling upon the Southern States to make this large concession of themselves in return for a general amnesty. The cue taken by these Government organs may perhaps be accepted as a sign that the President will eventually recommend his Southern friends to accept this alternative in preference to having it forced upon them by the general government. On this point the intelligent correspondent of the *Daily News* writes,—"It does not seem at this moment, when conventions are about to be held in so many of the States for the purpose of revising the local constitutions, very difficult to procure the exaction of an educational qualification from all voters without distinction of colour, and if the Northern States proclaimed their readiness to try this, the South would doubtless be only too glad to follow their example. Such men as Judge Reagan, of Texas, strongly urge it; Mr. Johnson would not be opposed to it; and I think most leading Southerners would back it up."

The President's Message also indicates that a final settlement of the Mexican difficulty is not so near at hand as had been supposed. The Emperor Maximilian has not yet abdicated his throne, but has returned to his capital. The French troops still remain in the country to support his tottering power, and according to the statement of Mr. Johnson, France has intimated her intention to postpone the with-

drawal of the expedition until the spring. "The United States," he says, "have remonstrated against this postponement, and the President hopes that France will reconsider the subject, conforming as nearly as practicable with existing engagements, and thus meeting the just expectations of America." It does not seem probable that, if France should refuse at once to withdraw her troops, a rupture with the United States will ensue. The ultimate result is certain. Maximilian's sovereignty is virtually at an end, and he will no doubt abdicate with little delay; but the American people will not be unwilling to allow the Emperor Napoleon ample time to withdraw from his ill-starred enterprise, rather than run the risk of a war with so powerful a potentate.

The paragraph of the Message relative to the Alabama case is indirect evidence that these claims have been once more formally pressed upon the attention of the British Government. The President indulges the expectation that they will now "be considered in a becoming friendly spirit, and significantly adds that "the importance of an early settlement of the question cannot be exaggerated." We are glad to see the *Times* reiterating its opinion "that it is high time this vexatious dispute was set at rest."

"Lord Russell," says the leading journal, "may have reasoned correctly from his own premises when he declined the offer of arbitration; but there are other premises which, if admitted into the argument, might have led him to a different conclusion. By appointing a Commission to inquire into the operation of our Neutrality Laws, the present Government has acknowledged the relevancy of such extra-legal considerations, and this step will obviously render the adjustment of the Alabama claims much easier than it would otherwise have been." There is no doubt that a prompt and graceful concession by our Government on this question would do more than aught else to kill Fenianism in America by actively enlisting against it that public sentiment which, under the irritation caused by the Alabama dispute, has hitherto tolerated that fanatical conspiracy against a friendly Power.

SELF-CONFIDENCE.

WE have our doubts as to how this disposition of the mind ought to be morally classed, and, of course, as to how it should be treated. It is so serviceable to the man who possesses it, and yet, for the most part, so disagreeable to others with whom he may have daily intercourse, that we are conscious of some hesitation whether to condemn or to praise it. Like the bat in the fable—now a mouse, now a bird—it perplexes one's practical judgment. In the nursery, it is generally snubbed, not always, we think, with good reason. It has so close a family likeness to conceit, that in the dawn of life it is oftener than not mistaken for it, and comes in for a larger share of kicks than halfpence. It resembles those boys, examples of whom most people in middle-life can recall to their recollection, whose rather repulsive youth has ripened into a highly flavoured and valuable manhood. Self-confidence is destined by its own nature, and by the constitution of things in the present struggling world, to plenty of hard blows and to not a few inglorious falls. Its discipline is sure, and, in most cases, hard enough. It most certainly finds it difficult to hold its own. Events knock it about rudely enough. Is it necessary or wise in us to forestall their office by perpetually pommelling and bruising it, while it is yet tender, with all sorts of admonitory checks and verbal rebuffs? We are not quite sure that it is. "The offending Adam" may be "whipped out" of childhood to the great detriment of the future man, and while we think we are but rooting up a noxious weed, we may be destroying the first buddings of a great character.

Why are the earlier manifestations of self-confidence so displeasing to us? Possibly, if we were to push the question well home, the answer we should extort might not be flattering to our self-love. It is apt to trespass upon what we deem to be our own proprietary rights. It does not ask our leave where we are wont to conclude it should have been asked. It makes light of our dignity by leaping over the lines behind which we have entrenched it. It pays no fitting homage to our self-respect. It breaks through some or other of those gossamer filaments of our *amour propre* which we have flung out hither and thither as if to include as large a space as possible within which our title to be consulted must be recognised. It disturbs our repose in our own pleasant opinion of ourselves. Self-confidence always seems to come up to us with a challenge which, not

so much disputes, but coolly sets aside somewhat that we have taught ourselves to regard as our due. It makes nothing of our musty precedents except to treat them as musty. It blunderingly treads on the toes of our egotism. It might have, we think, more reverence, and bear itself a little more humbly, in the presence of its betters. Vastly uncomfortable, all this, as everybody knows, because excessively provoking. But then our irritation might be assuaged by the reflection that self-confidence meant no affront, and was entirely unconscious of giving any. It was too much occupied with its own purpose to take note of our fine-spun feelings, and, very probably, if it had not been thus preoccupied, it would have been unable to appreciate their delicacy.

The truth is, that self-confidence is generally, though not always or necessarily, wanting in those sensibilities which, while they are the inlets of exquisite pleasure to our minds, expose us equally to all manner of fanciful annoyances. It is thick-skinned, and of tough fibre. It walks through the briars of conventional life as though they were grass, and what, in other cases, would scratch and draw blood, in its case is but an agreeable titillation. Its nerves are protected by a coarser integument than falls to the lot of most people, and, like the old lady at Bath, it may thank its stars that it was born before nerves came into fashion. Self-confidence and self-consciousness seldom go together, and in the very rare instances in which they do, they lead a very cat-and-dog life one with the other. Of the two, the former is the more enviable disposition, spite of the thuds which it provokes. They who dislike it most in their fellows, would be glad to possess a little more of it themselves. Nevertheless, its ordinary mode of bearing itself is unquestionably more or less offensive. It leaves an unlovely impression upon those with whom it comes in contact, and terribly jars upon refined and highly cultivated natures. It should keep itself in the background of the virtues with which it may chance to be associated, for it is very apt to misrepresent them, and bring them into disrepute. It is like a high-mettled horse—it wants consummate tact to manage it, and prevent its doing more harm than service to its rider. It may, of course, have vice—in which case it is to be carefully shunned—but most commonly, it is found in connection with good temper, and its pawing of the ground is not nearly so symptomatic of mischief as it seems.

There are two kinds of self-confidence—the ignorant and the intelligent. Conceit is the father of the one, self-knowledge of the other. They are cousins—but they have very little in common. Men often believe in themselves—that is, in their own pretensions, simply because they have never cared to test their solidity. They are as innocent as kittens of difficulties to be overcome, for their attention has been concentrated upon their own supposed powers, and has had neither leisure nor taste for taking exact measurement of the work to be accomplished. They cast up only the credit side of their personal ledger, and believe they are rich. He was a fair specimen of this class who, in reply to an inquiry whether he could play the fiddle, said that he had no doubt he could, only he had never tried. There are folks—who has not come across such?—who think they could do anything which is done by anybody else, and a little better, if they could only convince themselves that it is worth their while to make the attempt—ride, shoot, steer a boat, land a salmon, make a speech, or write a poem—who have not the faintest notion of what would be required to its success. Self and Co., not "limited," is a firm in which they are content to put faith to any amount, without investigation. Unfortunately, they usually involve others in their transactions with the firm, and failure injures other interests besides their own. Self-confidence of this sort is always an infirmity, sometimes a sin—but it seldom accepts its punishment as a richly-deserved penalty—on the contrary, it bewails it as a singular misfortune.

There is, however, a much nobler type of this quality of character. There are men who, if they cannot give to others, can render to themselves, a reason of the hope that is within them—who, after taking a cool survey of what is to be done, and a sober estimate of their own resources, know their ability to achieve what they undertake. All greatness of character has its basis in self-confidence of this kind. All truly great results have come out of its development. No wonder that it has come to be regarded as a sort of inspiration, which, in some sense, perhaps it is. It is the mind of man measuring its own stature by the shadow it projects upon its surrounding conditions. But its strength is identified, not with the possession, but with the exertion,

of the powers at its service. It is not a dreamy, but an active thing. It walks up to difficulties with a fixed resolution to grapple with and master them. It is heedless of ridicule. It is not discouraged by failures. It searches into the causes of them, that they may be obviated in future. Above all, it perseveres, through good report and evil report, intent upon the triumph which, however far off, it sees distinctly before it. "I can, and I will," is its motto. The conviction and the determination go hand in hand together—the sobriety of reason and the indomitableness of will. It is hard to say what enterprise selected by the one, the other is incompetent to carry to a successful issue.

The highest form of self-confidence is that which is associated with religious faith. "I, yet not I," is the very strongest of the motive-powers in man. Then he is most assured of what he can do, when he is most conscious of being but the instrument of a mightier will than his own. It was he who esteemed himself as "less than the least," who could also say, "I can do all things," and who gave the world the most abundant proof of his apostleship. The most implicit trust in the Divine may co-exist with the least possible diffidence within the sphere of the human. They have firmest faith in themselves who have firmest faith in a higher than themselves. This is true, not merely in respect of moral and spiritual things, but of all things. A grand motive gives the surest promise of grand results. Where the whole being—body, soul, and spirit—is knit up to a purpose, we may be tolerably confident that it will be achieved. The men who have imparted the highest dignity to human history, are the men who realised with greatest vividness the indwelling in them of the spirit of the Supreme, and, in almost all cases, they had a prescience of the magnitude of their own work. Our true wisdom consists, not in disparaging self-confidence, but in seeing to it that it roots itself in a right soil. It may be but a weed, but it may be also a flowering and fruit-bearing plant. It is good or evil as we make it.

Correspondence,

CLERICAL AUTHORITY.

To the *Editor of the Nonconformist*.

SIR,—As an illustration of the Bishop of Rochester's statement that Church clergymen have greater authority in visiting the poor than Dissenting ministers have, I should like to tell you a story, for the truthfulness of which I can vouch.

Some few years ago there resided in the same town as that in which I resided, a highly beneficed clergyman who was also a dignitary of the Church. In this clergyman's parish, which was "well worked," as the saying is, and diligently tended, a poor woman was sick and nigh unto death. The Dissenting minister, whose chapel was the nearest to her residence, was asked to visit her, and did so. I knew the woman. She was an honest, motherly, woman doing good to those to whom she could do good and winning kind opinions from those of her class with whom she came into contact—but, like hundreds of others in her position of life, in a very indefinite relation to positive religion. She had no sort of repugnance to anything good, but allowed herself to be so deeply absorbed in the cares of her lot that she very much neglected the things that made for her peace.

Sickness and approaching death, however, roused her up to deep concern for her soul, and the visits of the unauthorised and unauthoritative Dissenting minister were, as I understood, helpful to her.

In due course, as I was told, and after several visits from the Dissenting minister, the Scripture-reader from the church called to see her. I am afraid he must have been a somewhat ignorant and vulgar-minded man, and was certainly a very authoritative person. Perhaps, too, (though I do not wish to weigh motives or impulses) he felt that the Dissenting minister had too long had the field (the field of helping a dying soul!) to himself. However as though to take this poor soul by ecclesiastical storm, he thundered and harangued at the bedside of this dying woman in a manner (let me say) worthy of a larger audience, and certainly more fitted for a stronger audience. Presently, the poor woman, almost maddened by the noisy utterance and positively terrified by the still harsher tone of thought employed towards her, roused herself up and said:—"Young man, I am a poor ignorant woman, and know very little about religion having never given much attention to the subject till Mr. — began to visit me; but I think I know enough to show me that you don't know what you are talking about." [Exit Scripture-reader—dismissed.] Now, of course, it could not be allowed that, in any well-ordered parish, the clergyman's representative should be dismissed thus summarily; nor could it be tolerated that in any "well-worked" parish a human soul should die with nothing but unauthorised assistance in the way to heaven. So now a clergyman, a dignitary of the Church, to the rescue! The rector (I think he was the rector) called himself. The poor woman sent down a message to him saying that the Rev. Mr. — was in attendance upon her, that she found his visits exceedingly helpful and beneficial to her soul, and that she needed no further assistance. And in reply to a somewhat remonstrating authoritative appeal to her a second time, she replied that she was too ill to bear excitement and did not wish to see anyone else than the minister who had hitherto visited her. I ought, perhaps, to add that the clergyman himself was a most estimable man—a decided Evangelical; and as to his authority, he even then "stood high in the Church," and has since entered the selectest circle of ecclesiastical distinction. Nor did the

Dissenting minister prevail either by an unusual display of authority on his part, or by the absence of a sufficiently authoritative bearing on the part of the rector; for the Dissenter prefers, I know, the *unauthoritative* attitude in his intercourse with those who seek his aid, and the Churchman is acknowledged by all who know him to be authoritative quite up to the average. So much for *authority* in visiting the poor! And what is the most remarkable circumstance of all, I happen to have the most reliable information that this *quondam* clergyman and dignitary of the Church, but now bishop of the see of —, is on the most intimate terms with the Bishop of Rochester himself. I wonder, Sir, if clergymen, when they become bishops, remember any of their parish experiences! If so, it would be only kind in the Bishop of — to tell the Bishop of Rochester this story in his own way, *sub rosa*, and keep back this Episcopal brother from the folly of supposing that the assumption of clerical authority is any real assistance to spiritual usefulness. The fact is, Sir, that there are only two classes of persons who recognise the weight of such authoritative visitation—the *very weak* and the *very poor*. The weak submit to it because they are *weak*; the indigent, because (to their honour be it said) the clergy often sweeten the bitter pill of authority with a sugar-coating of material assistance.

I am, Sir, your obedient servant,
M. R. C. A.

MR. COOPER'S LECTURES.

To the *Editor of the Nonconformist*.

DEAR SIR,—Will you kindly allow me to state, for the information of friends who have seen my "Plan of Engagements," from year to year, in your advertising columns, that I am at present unable to go on with my work. After much concealed suffering, I broke down here a week ago, and was compelled to call in a medical man (Mr. E. Walford) who assured me that to save my life I must give up all work at once, and work for at least two or three months to come. With his assurance that rest may restore me to active labour, and in the belief that I have a constitution capable of restoration, and may thus be privileged to work for God through some years to come, I have pledged myself to obey Mr. Walford's injunction. My friends, therefore, must not look for the issue of my usual yearly "Plan of Engagements" until some time after 1867 has commenced. For the present I must remain here in perfect quiet, and under the reinvigorating influence of sea-air.

Only one more word—and I would rather it was but a faint whisper in the ears of such Christian men as are beyond want—I have no resources, for my system of voluntary contribution by "collections" at the end of my lectures has barely sufficed to keep up my ability for work.

I am, dear Sir, yours very truly,

THOMAS COOPER,
Lecturer on Christianity.

11, Paragon, Ramsgate,
Dec. 1, 1866.

THE DISTRESS IN THE EAST OF LONDON.

To the *Editor of the Nonconformist*.

DEAR SIR,—Through mercy the cholera is now removed from the east of London, but in consequence of the high price of provisions and the general want of employment, a very large number of the deserving poor are in a state of great suffering and destitution. The following extract from a letter just put into my hand will give a faint idea of the condition of many in similar circumstances to those described:—"My dear —, I really am ashamed to ask you, but I cannot tell what to do. In about half-an-hour we shall be without fire or food, having existed for the last four days on one meal a day, consisting only of a piece of dry bread and a little tea. My children were crying most of the day yesterday, and are now crying for their breakfast. I really do not know what to do for them." The writer is a person much reduced in circumstances. In consultation with the pastor and my brother deacons at Ebenezer Chapel, Shadwell, it was resolved to establish without delay a soup-kitchen for the poor, to be called "The Penny Soup Kitchen," which, without pauperising the people, would be a great boon to them in their present trying circumstances. Soup of good quality would be supplied at one penny per quart, considerably below cost. The pastor and deacons would gladly have borne the whole responsibility, but are unable to do so. They have willingly allowed the use of a good kitchen, fitted with gas cooking apparatus, &c., for the object. Donations are earnestly solicited, and as the response to this appeal will in a great measure determine the amount of relief thus to be given to the starving poor, it is hoped that those Christian friends who may be able to do so will kindly assist to the extent of their ability.

Contributions will be thankfully received by the Rev. Jas. Bowrey, 18, Stepney-causeway, or by Nathaniel Rix, Esq., 244, High-street, Shadwell.

I am, dear Sir, yours respectfully,

JULIUS BENN,
Evangelist, Ebenezer Chapel, Shadwell.

DEFINITION OF RITUALISM.

To the *Editor of the Nonconformist*.

SIR,—Perhaps a definition of Ritualism which I had the privilege of hearing the other day from a distinguished minister of our denomination may be acceptable to your readers. "Ritualism is an outward and visible sign of an inward want of grace." This is, I believe, as true as it is witty, and contains in brief the substance of much that has been written on the subject.

I am, Sir, yours truly,

S. C. GORDON.

Reading, Dec. 3, 1866.

WORKING MEN'S CLUB AND INSTITUTE UNION.—The Earl of Derby, K.G., has subscribed 25*l.* towards the erection of the central hall and club in connection with the union; the Lord Chancellor, 10*l.*; the Duke of Buccleuch, K.G., 50*l.*; Lord John Manners, 10*l.*; Sir John S. Pakington, 10*l.*; the Duke of Devonshire, K.G., 50*l.*; the Duke of Bedford, 100*l.*; Lord Overstone, 25*l.*; Mr. Titus Salt, 100*l.*; Mr. Henry Hoare, 100*l.*; Mr. Wingfield Digby, 25*l.*; the Earl of Carnarvon, 10*l.*; Sir F. Goldsmid, 25*l.*, &c.

Foreign and Colonial.

GERMANY.

The scheme of a Federal Constitution for Northern Germany will be definitely settled in the form of a treaty at a Ministerial conference to be held on the 15th inst.

The Prussian Government has communicated to the committee on the Dotation Fund the names of those for whom the fund is intended. The committee resolved, with the approval of the Ministry, to add to the list the names of Count Bismarck and Generals Roon, Moltke, von Herwarth-Bittenfeld, Steinmetz, and Falkenstein.

AUSTRIA.

On Thursday, in the Lower House of the Hungarian Diet, M. Tisza, a member of the Left, introduced a motion proposing that a committee of fifteen should be elected in order to draw up an address to the Emperor demanding the full restoration of the rights of Hungary. M. Deak then moved, in the name of the Moderate party, that in the address to be presented to the Emperor his Majesty should be requested to restore the complete constitution of 1848. M. Deak further proposed that the address should contain the announcement that the Committee on Common Affairs had resumed its sittings.

The debate was commenced on Saturday, when M. Tisza made a speech in support of the draught submitted by him to the House. Other speakers of the Left opposed any compromise with the Government's policy of delay, which they declared placed in jeopardy the existence of the monarchy. Baron Eotvos spoke in favour of the address proposed by M. Deak. M. Houvath, in a speech which was very well received by the House, urged that, in the interests of the Hungarian nation, a compromise should be effected with the Government. He also expressed the hope that a compromise would be facilitated by the knowledge that the monarchy and the reigning dynasty would find in a loyal Hungary their firmest support. At the conclusion of his speech M. Houvath was congratulated by many members of the Deak party. The adoption of M. Deak's address is considered certain.

The Croatian Diet demands the abolition of the military frontier, and the incorporation of Dalmatia with the Croatian kingdom. A committee of twelve has been appointed by the Diet to draw up a resolution based on the negotiations that have taken place between the deputations of the Hungarian and Croatian Diets relative to the future relations between Hungary and Croatia.

The Diet of Lower Austria have adopted the address calling for a convocation of the Reichsrath by 44 to 8 votes. The Government commissioner then declared that the position of affairs was not correctly represented in the address. He also particularly stated that no division existed among the members of the Cabinet, and that the convocation of the Reichsrath as demanded by the Diet would be equivalent to breaking off the negotiation with Hungary.

ITALY.

The *Italia* of Florence publishes some particulars relative to the proposed mission of Signor Vegezzi to the Papal Court. It says:—

The Pope having expressed a desire to receive Signor Vegezzi, in order to come to an understanding with him upon certain ecclesiastical questions which formed the subject of negotiation last year, especially that of the reduction of the number of dioceses and the appointment of bishops to the vacant sees, the Italian Government, averse to opposing his Holiness's wishes, summoned Signor Vegezzi to Florence. This statesman has raised objections to the mission, grounded partly on his ill-health, and partly on certain circumstances connected with the questions at issue; but there is reason to believe that these objections will be overcome.

On Monday the 86th Regiment left Rome to return to France. The officers before their departure paid a farewell visit to the Pope, who bestowed upon them the Apostolic benediction.

The rumours that Signor Vegezzi had refused to go on a mission to Rome, and that the mission had been offered to another diplomatist, are semi-officially denied. Signor Vegezzi is understood to have raised some slight objections, which will not, however, prevent his accepting the mission. The rumour that the Pope had expressed a wish to see him is confirmed.

The *Osservatore Romano* contradicts the assertion that the Pope had taken the initiative in fresh negotiations with the Italian Government upon religious affairs, and adds:—"The Pope will never refuse to listen to any propositions favourable to religion, but after what has taken place in Italy with reference to the affairs of the Church, his Holiness cannot be first to reopen negotiations."

Forty thousand Italian troops are now massed on the frontier of the Papal States.

A letter from Rome, in the *Giornale de Napoli*, states that the Jesuits are openly making their preparations for departure.

AMERICA.

It is reported that numerous influential persons have lately had consultations with President Johnson on the subject of coming to some agreement with Congress with regard to reconstruction. Some papers attribute to the President an intention of modifying his views.

The *New York Herald*'s Washington correspondent says that General Sherman will not actively participate in, but merely watch, the progress of Mexican

affairs. It is understood that General Sheridan and Mr. Campbell will first land in Tampico, and should they fail to find there a representative of the Mexican Republic, they will go to Vera Cruz.

A Washington telegram says that the United States' Government has not received a direct reply from the British Cabinet to the last communication of the Secretary of State demanding the immediate settlement of the Alabama claims.

The Old Board of Baltimore Police Commissioners have formally surrendered everything to the new Commissioners, who have fully entered on the duties at the Commissioners' Office.

It is reported that the Canadian Government has declined to ratify the Confederation arrangement to pay 800,000 dols. to Prince Edward Island.

Intelligence from Toronto announces that the Fenian, Daniel Whelan, has been sentenced to be hanged at Toronto on the 13th of December. It is asserted that the sentences pronounced against the Fenians will not be commuted, but suspended, the prisoners being held as hostages for the good behaviour of their friends. Mr. Darcy Magee has made a speech asserting that the Fenians will not be hanged. John Quinn, formerly a soldier of the Confederate army, was also found "Guilty," and sentenced to be hanged on the 12th of December.

MEXICO.

The *Moniteur* publishes advices from Mexico to Nov. 1, stating that the Emperor Maximilian had been at Orizaba since Oct. 27, and that nothing was known respecting the duration of his stay in that town. According to a rumour at Vera Cruz, the Emperor had abdicated. He was at Orizaba, and intended leaving Mexico in an Austrian frigate about the 15th of November. A cable telegram from New York, dated November 30th, says that the Emperor had not left Mexico, that the report that a United States force had occupied Matamoras is incorrect.

FOREIGN MISCELLANY.

Count Bismarck has returned to Berlin.

The Italian Parliament is summoned to meet on the 15th December.

The Queen of Spain was expected at Lisbon on the 14th, on a visit to the King of Portugal.

The PRINCE OF WALES, on his return from St. Petersburg, stopped at Berlin, and dined with the Crown Prince of Prussia.

Peace has been concluded between Russia and Bokhara. The Russians are retiring from Tasch-kend. Disorder and anarchy still prevail in Cabul.

The French ironclad frigate *La Gloire*, which figured at the great international meeting of the French and English fleets last year, has been put out of commission, and now lies a hulk at Toulon.

THE FAMINE IN INDIA.—By the last Indian mail we learn that the famine in the Orissa district continued with but little abatement. The crops in Central India are reported to be promising.

When the King of Italy arrived in Florence, after the Venetian *festes*, he was met by Baron Ricasoli, who offered him his hand. "No," said Victor Emmanuel, "let us embrace each other!" and he suited the action to the word.

CANNIBALS IN SOUTH AFRICA.—A Cape of Good Hope correspondent, in his letter of the 25th October, says:—"We have terrible accounts of cannibalism from the Free State. The Basutos are reduced to starvation, and have regularly taken to human flesh."

We read in a Paris letter:—"The Prince Imperial nearly invariably appears in Highland costume, and is getting on wonderfully with his English studies. He received, as a present the other day, from his august father, a complete edition of the works of Charles Dickens."

M. de Montalembert, after passing through a tedious and painful illness, which has kept him for some months to his room, is now convalescent. He has been long engaged on the "History of the Monks of the West." The first two volumes appeared some time since. The third is now published.

THE ANTIBES LEGION.—A Sienna paper says that the deserters from the Antibes Legion daily increase in number, and that they are quartered in barracks at the gate of that town. They seem to have little difficulty in getting away, and they enter the Italian territory in full Pontifical uniform. It is intended to take this from them and give them plain clothes.

Mr. Henry Vincent gave a lecture to a large audience at the Cooper Institute, New York, on the evening of the 16th ult. The *New York Tribune* speaks in warm praise of the lecturer, and states that the audience was very enthusiastic. Mr. Vincent was engaged to lecture at Buffalo and Philadelphia.

THE ASSASSINATION OF PRESIDENT LINCOLN.—The *Giornale di Napoli* publishes intelligence from Alexandria (Egypt) announcing that Suratt, the American who was charged with being one of the accomplices in the assassination of President Lincoln, has been arrested in that city. The arrest, it is stated, was effected in consequence of information transmitted to the Egyptian authorities by the Prefect of the Police of Naples.

THE BRITISH CAPTIVES IN ABYSSINIA.—Further intelligence has been received of the English captives in Abyssinia. The news that they were executed on the 1st August proves to have been erroneous. But at the date of the last intelligence they were still in chains, with little expectation of a speedy release. Mr. Bassam, who courageously went to intercede in their behalf, has been seized as an additional captive.

THE DAY OF RECKONING.—A Berlin letter says:—"The following is one result of the late Prussian campaign: out of a total of rather more than 130,000 Berlin households, 85,000, or 60 per cent., were unable to pay the house-tax due in July. Add to this the number of families not subject to this tax in consequence of the lowness of their rents, and you will have a pretty accurate idea of the sort of prosperity at present enjoyed by the inhabitants of the Prussian capital."

THE PRINCE OF AUGUSTENBURG has sold his chateau of Dalzig, in Lusatia, and is going to quit Germany with all his family and settle at Geneva. He is at this moment at Coburg, and had addressed himself to the duke there to obtain his intercession with the King of Prussia for an appanage, in return for which he would renounce his claim to the Duchies. The Prince Royal of Prussia is said to be favourable to the application, and he proposes to grant an annual income of 100,000 thalers (3f. 75c. each).

THE MAINE COLONY IN PALESTINE.—An American missionary, Mr. Jessup, writes from Beirut in September:—"These persons will find that once outside of Jaffa gardens the plain is frequented by the Bedouin; the Holy Land will be too hot for them in more senses than one. It is an insane undertaking. I have noticed advertisements of the scheme in the papers from time to time, but regarded it as a hoax. We now hear they are coming. May the Lord have mercy on them!"

THE CANADIAN DELEGATES.—The Hon. Messrs. Cartier, John A. Macdonald, and Howland, accompanied by Colonel Hewett Bernard, the secretary of the Canadian delegation, arrived in town on Monday last. They immediately joined their colleagues, the Hon. Messrs. M'Dougall and Langevin, who had previously arrived at the Westminster Palace Hotel, where the delegates will stay during their sojourn in the metropolis. The Hon. Mr. Galt, the only remaining delegate to arrive, is expected to reach London in the early part of next week, when sittings between the whole of the delegates from the British North-American Provinces will be held *de die in diem* until all the details of the scheme are completed.—*Canadian News*, Nov. 29.

THE EGYPTIAN PARLIAMENT.—The Viceroy of Egypt, on the 27th ult., opened the Representative Council which he has just established at Cairo. His Highness reminded the delegates that his grandfather had founded in Egypt institutions which assured to the country a prosperous future, and that his father had continued the work. In carrying on the labours thus commenced, he, the present Viceroy, had often thought of establishing a Representative Council to consider all important questions of an exclusively internal character, as an institution that would serve as a protection to all interests. He thanked Providence for having permitted him to perform so solemn an act, and he prayed for the Divine blessing upon the deliberations of the delegates.

SPAIN AND THE SOUTH AMERICAN REPUBLICS.—The belligerent States have all accepted the mediation proffered by England and France, and also the bases of peace, of which this is an outline:—1. Spain renounces having her flag saluted by the Republics previously to any peace negotiations. 2. The treaties existing between the belligerent States before the war shall be re-established and put in vigour. 3. All decrees enacting the expulsion or banishment of any subject of the belligerent States, or the confiscation of State or private property, shall be held as void and annulled. 4. The war prisoners shall be at once given up to their respective nations. 5. The prizes in possession of any belligerent shall be given up forthwith to the nation to which they belonged. 6. The contracting parties shall not put forward any claim or compensation for losses and damages sustained in war. 7. The Republic of Chili shall not claim any damage for the bombardment of Valparaiso.—*Morning Herald*.

THE DEAN OF WESTMINSTER IN ROME.—The correspondent of the *Daily News* in Rome writes:—"The Dean of Westminster and Lady Augusta Stanley have returned home, after a too brief stay in Rome, but one full of interest and enjoyment. The Dean preached once in the English 'Church' beyond the Porta del Popolo, from the text, 'In the name of the Father, the Son, and the Holy Ghost,' a sermon which those who had the good fortune to be present will not easily forget—a sermon which I heard well described as a truly Catholic and truly Roman sermon, though as far as possible from Roman Catholic; a sermon inspired by the genius of the place, and in the largest and purest sense Catholic in spirit and feeling; full of tender reverence for all the great memories of this majestic city, full of that charity which the Apostle of the Gentiles declared to be greater even than faith. This remarkable sermon made a profound impression, and I have heard the hope expressed that it may be published. It was a rare contrast to some vulgar exhibitions of sectarian bigotry which the same pulpit has witnessed. The Dean was received by the Pope with all the Holy Father's sweetness and benignity, and perhaps with particular distinction, and he had some conversation with more than one of the high functionaries of the Vatican."

MR. CYRUS FIELD ON ENGLAND AND AMERICA.—Mr. Field's speech, at the banquet given him, consists mainly of a narrative of the whole enterprise. The conclusion of his speech was as follows:—"Of the results of this enterprise—commercially and politically—it is for others to speak. To one effect only do I refer as the wish of my heart—that, as it brings us into closer relations with England, it may produce a better understanding between the two countries. Let who will speak against England,

words of censure must come from other lips than mine. I have received too much kindness from Englishmen to join in this language, I have eaten of their bread and drunk of their cup, and I have received from them, in the darkest hours of this enterprise, words of cheer which I shall never forget; and if any words of mine can tend to peace and goodwill they shall not be wanting. I beg my countrymen to remember the ties of kindred. Blood is thicker than water. America, with all her greatness, has come out of the loins of England, and though there have been sometimes family quarrels—bitter as family quarrels are apt to be—still in our hearts there is a yearning for the old home, the land of our fathers; and he is an enemy of his country, and of the human race, who would stir up strife between two nations that are one in race, in language, and in religion. I close with this sentiment:—"England and America clasping hands across the sea—may this firm grasp be a pledge of friendship to all generations!"

GORDON RAMSAY AGAIN.—Quite a scene was created in our office yesterday by the notorious Gordon Ramsay, who, in a state of inebriation, sought to bring us to account for opinions which, from time to time, we have found it necessary to express in reference to his share in "the hellish saturnalia of martial law." He first demanded a copy of the *Journal* of a back date, and was told that there was not one to be had; he thereupon became violent both in manner and speech, and used language both offensive and indecent to Mr. Robert Jordan, who happened to be the party addressed. He was ordered out of the place, but he positively refused to go, and shortly after assaulted Mr. Jordan, who, in return, struck him with a ruler. We are afraid the hero of Morant Bay got the worst of it. With considerable difficulty he was removed to some place in the neighbourhood, whence he was conducted to the railway terminus and despatched to Spanish Town. He swears to murder some one in our office. It would, perhaps, not be the first murder that he has committed, and it is not improbable that he will be haunted by the blood upon his hands until he does commit himself again, and then meets his just retribution. No wonder he talks lightly of murdering, seeing that he can count upon a jury with fellow-feeling enough to secure his acquittal.—*Morning Journal* (Kingston, Jamaica), Nov. 10.

THE METEORS AS SEEN IN AMERICA.—A despatch from Washington of the 18th instant says:—"The regular observations commenced at eleven p.m., and continued till half-past four o'clock this morning. At first the meteors were small, and very few in number; but as the night progressed they gradually increased, and by three o'clock quite a shower had set in, the meteors coming at the rate of about three in one minute, and, as the average fall was but eighty per hour, it will be seen that this was more than an ordinary shower. At first, contrary to the prediction, the meteors radiated from the constellation Orion; but, as they got more numerous, by far the greater number radiated from Leo, which was according to previous calculation. Several large meteors were observed, and the time of their appearance carefully recorded by Professor Ferguson and Professor Eastman, who had charge of the chronometer, which was kept in the dome. The division of the heavens was such that there was no chance of duplication in the meteors observed, and it is far more likely that the number is under-estimated than otherwise. The number of meteors observed was 407, being at the rate of eighty per hour, which is ten times the number seen on an ordinary night. Professor J. Ferguson, of the National Observatory of Washington, U.S., gives the following as the result of the observations made on the morning of the 14th instant, between two and half-past four o'clock. On the morning of the 14th there were observed 172 meteors, mostly of small size. The number indicates about the same rate of falling as on the preceding evening. There was nothing peculiar in colour or motion observed. The night, except in the interval above mentioned, was cloudy."

FEAT IN ORATORY.—A member of the Legislative Assembly of Vancouver's Island spoke in that House recently for seventeen hours in order to prevent a bill of much local interest from passing before the close of a particular day which had been appointed as the limit of time for making certain payments. The last twenty-four hours of the twelvemonth alone remained, when this gentleman, Mr. M'Clure, began his speech. The *Examiner* says:—"Every effort was made by the majority to put him down and tire him out. With a merciless unanimity they refused to allow him to lean against the table, to put his foot upon a chair for a moment, to relieve himself from the irksomeness of his position by resting his hand upon anything, or to speak, in short, in any other than a rigidly erect and unsupported attitude. During the whole of the time they relieved each other at intervals, going out and procuring such refreshments as they needed, and always leaving a quorum in the House. When M'Clure sank exhausted into his seat Mr. De Comos rose, and for the remaining seven hours of the twenty-four talked against time. On rising, amidst the groans and hisses of the disgusted and infuriated majority, he exclaimed, with more force than refinement, that it was useless for honourable members to evince their malice in that manner, for he had got up with the determination to talk, if necessary, 'until the angel Gabriel sounded the last trump.' His powers of endurance were not quite so severely tested, but the end was achieved, and when the clock struck twelve the worn and wearied cham-

pions of honesty looked round with pardonable exultation upon the black faces of a bought and beaten Assembly."

THE TRADES REFORM DEMONSTRATION.

The long expected demonstration of the Trades Unions of London came off on Monday. The weather was louring, though no rain fell till towards the afternoon. As already stated, the perplexity of the Reform Committee were removed by the offer of Lord Ranelagh of the grounds at Beaufort House, Brompton, for their aggregate meeting. St. James's Park was the place of rendezvous, and thither all Monday morning the various component parts of the proposed procession went wending their way from all parts of the metropolis, headed by their bandsmen, and wearing their cards of admission in their hats. The whole arrangements were carefully organised, and admirably carried out. The demonstration committee took up their position in a central part of the Park, where for an hour or two the spectators outnumbered the processionists. The latter as they arrived were directed to their proper places, which were marked out with flags or bannerets bearing the name or number of each trade or society. Meanwhile the crowd amused themselves with listening to bands of itinerant vocalists who sang in honour of "the Trades Demonstration for Freedom and Reform." The *Times* give the following sketch of the aspect of those who composed the procession before they started:—

They stood patiently in their ranks, six abreast, waiting for the signal to move forward, and from end to end of the line not a loud or angry word was heard. All who took part in the procession had one point in common, that of wearing their card of admission to Beaufort-house grounds in their hat or cap. In other respects the members of the procession differed as widely among themselves as the banners which they bore. Some were clean and tidy, even smartly dressed; others were dirty, rough, and careless of their appearance. All ages and conditions were found in the ranks, from old master workmen to junior apprentices. Perfect order was maintained. Not a man was visible having about him a sign of drink, and the "roughs" among the bystanders were perceptibly cowed by the silent, resolute attitude of the processionists. Decorative insignia of office and trade emblems were freely displayed; and money had evidently been spent with a liberal hand to render the spectacle as attractive and imposing as possible. On ordinary occasions displays of trade or society flags have a somewhat unmeaning effect. The banners of the city companies are unfurled on Lord Mayor's day, and the annual march-out of the Foresters gives rise to pleasantries innumerable at the expense of that organisation. Yesterday, however, there was significance, and occasionally point and humour, about the trade emblems which accompanied the line. The mounted Farriers, from fifty to hundred in number, occupied the post of honour in the van of the procession, and had it in their power to render material service during the day. As a body, they seemed an intelligent, energetic set of men, and their equipment afforded *prima facie* evidence of their being all in comfortable circumstances. Of the horses which they rode some were of remarkable size and power, while others again were of ordinary stamp; but all had white saddle-cloths with blue horse-shoes worked upon them, and the riders wore rosettes, and in some cases scarves in addition. The Farriers' Society assembled in Marlborough courtyard as early as half-past ten o'clock, and the mounted division moved out thence to lead the procession as soon as it was complete in all other respects. No. 1 among the trades of London, according to the distribution in the programme, were the Tallow Chandlers. They adopted for their motto on this occasion, "Bright and Light." The Glassworkers carried with them interesting specimens of the perfection which their art has attained; these consisted of large ornamental crowns, ruffles and bayonets, and a sword, all of the actual size, and coloured so as to resemble the different articles still more closely. One of the members of this society also wore a glass hat. The Coachmakers appended to their principal flagstaff a star of large dimensions, having on one side the name of Mr. Bright and on the other the word "Liberty." A second flag, intended to enforce the lesson of the preceding one, bore in large letters a Latin inscription, but in the haste of preparation, doubtless, this had been clipped of its fair proportions, and read, "Fiat Justitia." The Stonemasons looked to much advantage as a body, having provided themselves with chamois leather aprons, the ornamentation of which was left to the taste of the various lodges; in the majority of cases the letters "O. S. M." (operative stone masons) were worked upon the aprons with blue silk, and frequently with the addition of a compass. The majority of devices upon the flags were of a charitable and non-political character, inculcating the duty of succouring struggling humanity, or else of combining for some common object. "Help the weak," "United we conquer," "Be kind to all through life," and similar inscriptions were blazoned on most of the larger banners. The Cabinet-makers, however, turned their trade denomination to account in an ingenious fashion. "No more oligarchical rule—the people are determined to be the cabinetmakers," said one of their ensigns; "Bright cabinetmakers wanted—no Adulamites need apply," was the inscription upon another. The working men of Bermondsey were emphatic in the declaration of their political sentiments. "Taxation without representation is tyranny" they held, and the same sentiment floated over another part of the procession. Not the least remarkable feature in connection with the day's proceedings was that here and there the clatter of foreign tongues was to be heard among the general hum of voices in the ranks. Frenchmen kept up an animated discussion in their native language; and an unmistakable marching chorus burst every now and then from a band of some thirty or forty carrying flags with the legend, "Durch bildung zur freiheit." The Sons of the Phoenix are always conspicuous through the plenitude of their insignia, and on this occasion red and blue velvet scarves, gilt wands, &c., came together in considerable force; but such display as they had it in their power to make paled before a solitary figure who

rode at the head of the next division. This gorgeous functionary resembled in his attire a brilliant flame more nearly than anything else. His tunic, of the Garibaldian shade, was liberally braided with yellow, and surmounted by a wide purple scarf of office; while his cap, of scarlet, supported tufts of feathers in which white, with blue and scarlet, combined to produce the tricolour favoured by the Reform League. Many and energetic were the marshals and superintendents of divisions who rode about during the day, but none could approach in point of costume this remarkable horseman. The Tinplate Workers modelled two doves in that material, which were carried side by side with their flag. The Zinc Workers, not to be outdone, bore something resembling an ornamental cowl for a chimney-pot. The Boot and Shoemakers applied an old trade saw very neatly to the event of the day. Supporting a Balmoral boot on a small floral platform, with the word "Reform" inscribed upon it, they added the motto, "The wearer best knows where the shoe pinches." The Bakers bore in triumphal a loaf surrounded by ears of corn, &c., and the motto "Bread, the Staff of Life."

The fourth division was composed of different branches of the Reform League.

Soon after twelve o'clock the procession, composed, according to general agreement, of from 23,000 to 25,000 men, began to move to the sound of the bugle out of St. James's Park into St. James's-street by Marlborough House, headed by the Farriers. Then followed a number of carriages, containing Mr. Beales, the chairman and committee of the Reform League, the various officers of the Working Men's Association, and deputations from the Reform Union, provincial societies, and the Irish Reform League. Mr. George Potter, mounted, acted as marshal of the procession, and gave his orders with military foresight and precision. The various trades, in three divisions, came next. The Farriers cleared the way with good temper and efficiency. Most of the windows and balconies of the clubs in Pall-mall were thronged with members. The Guards' Club, the Oxford and Cambridge, the Army and Navy, the Reform, the Carlton, the Travellers', and the Athenaeum were by turns eagerly scanned by the persons composing the procession. While the trades and working men looked up with a certain expression of pride and defiance, which seemed to say, "We were determined you should see our numbers and power," the members of the clubs were coolly "reckoning them up," counting them as they walked, measuring their physical bearing and political influence, and by no means dismayed or overawed by what they saw. With these somewhat antagonistic and perhaps slightly defiant feelings on both sides, it is greatly to the credit of the trades and societies that not a single hiss, or groan, or mark of disapprobation, was raised throughout the day by a single person in the ranks or out of them. At the Carlton Club, indeed, the members were occasionally cheered by bodies of the working men, who must be regarded as very Paladins of politeness, and the salute, it is unnecessary to say, was courteously returned from the head-quarters of Toryism. Before the Reform Club the cheering was louder and more frequent. Almost every trade as it appeared set up a hearty cheer when under the windows of the Reform Club, and the response became more and more cordial and encouraging. Thence the moving mass passed into Waterloo-place, where there was a great crowd, and a block. But the police, though kept in the background, rendered efficient and unobtrusive aid; being drawn up in small numbers at the end of every side street to regulate the ordinary traffic. Altogether, some 4,000 of them were on actual duty. Nearly all the shops along Piccadilly were closed and the windows and balconies filled with spectators—the foot-pavement being crowded with working men who preferred seeing the procession to joining in it, though 70,000 tickets for that purpose had been sold. The rate of progress of the head of the column may be stated throughout the route at two miles and a half an hour, stoppages included. The principal thoroughfares from Regent-circus to Old Brompton showed none of the sympathy expressed by flags, colours, and banners. In the Brompton-road the flag of the Reform League—a not very bright or attractive tricolour of red, blue, and green—began to be visible at various points, and the ladies at the windows waved a more cordial welcome. At Walham-green the road became narrower, and the great crowd almost blocked the way. Here the roughs were in numbers and very active, and committed many robberies, especially at the entrance-gate to Beaufort-grounds. Only part of the procession got into the inclosure.

It soon became evident that very few of the second division of the procession could enter the grounds, and prompt measures were taken to cut the procession in halves and shunt the remainder into a side road. This was rendered the more necessary from the state of the weather. A cold, drizzly, and uncomfortable rain had set in, and the independent ticket-holders, as distinguished from those who marched in the procession, began to move towards the only gate alike of egress and ingress. A marshal was sent down the line to stop the procession, and march the third division out of the way. He arrived at the temperance societies, explained the case, transmitted his orders, and they were promptly and cheerfully obeyed. At this moment there was a quarter of a mile of trades and friendly societies struggling on, in some slender hope that their march through mud and rain would be rewarded by an entrance into the grounds and by participating in the pleasures of eloquence and of sense by turns offered by the platform and the canteen.

Beaufort-grounds, Old Brompton, is about nine acres in extent, but would hardly hold as many as 200,000 men comfortably. But all day there were not more than 60,000 or 70,000 present. About two

o'clock the first instalment of the procession arrived, some 10,000 strong, and proceeded to platform No. 1, but it was nearly three before the proceedings commenced, and the rain was now falling fast. Mr. Potter not having arrived, Mr. Beales occupied the chair, and in the course of his speech congratulated the assembly on the proceedings of the day as a "demonstration worthy and honourable to the men of London as a continuance of the great national protest and remonstrance against the libellous charges brought against the working classes, of indifference to Reform and unfitness for the franchise (cheers), and a continuance of the national movement (without which, indeed, he should not value that gathering) in favour of manhood suffrage, protected by the Ballot, as the only franchise commensurate with the rights of the people." (Renewed cheers.) Mr. Greening of Manchester, followed, and Mr. Leicester, a glass blower, was the next speaker. Mr. Potter did not arrive till ten minutes to four. The various resolutions were put and carried.

It was now about half-past four o'clock, and fast getting dusk, and the proceedings at the chief platform were rather abruptly brought to a close by the third resolution being put and carried amid some confusion. Beyond, however, the loud hubbub and the wild swaying to and fro of the assemblage, which rendered the platform at times rather insecure, there was little or no disorder in the meeting, the multitude, as a whole, behaving with perfect temper and entire good humour.

What happened at the minor platforms appeared to be a repetition on a smaller scale of the proceedings at the first. Two or three of them were deserted before the business had been concluded at No. 1, while at the rest the speaking was still in progress. But the audiences had greatly fallen off, the concourse having some time previously begun to disperse. The same set of resolutions were understood to have been adopted at each platform; and the ground was rapidly clearing at dusk. Its condition, as the result of the rain, combined with the tramping of so many thousand feet, was more like that of a ploughed field than a grass meadow. At five o'clock the grounds were almost clear.

The services of the police were seldom called into requisition. They report that the total number of men belonging to the various trades who left St. James's Park in procession was about 22,600, and they add that not more than half of them entered the grounds at Beaufort House, the gates then being closed against the rest. They likewise state that the streets were kept clear from obstruction just as on ordinary days. The procession never stopped in consequence of any neglect of the police, and it was only necessary two or three times to break it in order to allow vehicles to cross it at certain points. These delays lasted but a few moments, and the procession speedily re-united, no ill-temper being shown on account of the breach. The reports from the same quarter state that not a single person in the procession was observed the worse for drink; that there were no cries for particular individuals, nor any mention made of Reform; that the demonstration altogether had been a most peaceable one, and had given no trouble; that at four o'clock numbers who had taken part in it were returning peaceably along Piccadilly on their way home; that the omnibusses were crowded with those proceeding eastward, and the men were still wearing their cards in their hats.

Lord Amberley, on Wednesday evening, presided at a reform meeting at Strand, and, in his address, praised Mr. Beales (who was present) for his courage and self-denial, called upon the people to show that the subject of reform could no longer be trifled with, and that the time had come when it was no longer right or just to refuse their honourable desire to take part and exert their influence in the legislation of the country. The resolutions passed were those of the Reform League. Lord Amberley expressly guarded himself from being supposed to wholly endorse that resolution which demands manhood suffrage.

A reform meeting was held at Montrose on Thursday night. Amongst the speakers were Mr. W. E. Baxter, M.P., and the Hon. C. Carnegie, M.P. The hon. gentlemen severally reviewed the discussions on the late Reform Bill, expressed their approval of the measure brought in by Mr. Gladstone, and argued in favour of a more full representation of the working classes. Mr. Baxter said that such a measure as that proposed by the Conservatives in 1859 would not now do, and he should not be surprised if a Tory Ministry proposed a more liberal extension of the suffrage than to 14/- in counties and 7/- in burghs.

Nothing annoyed the Tories more, and in a greater degree assisted the bill of the late Government, than the moderation of the working-classes, and their willingness gratefully to accept a measure of reform which came far short of their expectations. If they pursue the same course, I feel confident that the victory of our cause will not be far distant. (Applause.) But some one may be inclined to ask what is it exactly that you want? My answer is, I want such a liberal enfranchisement of the working-men of this country as will recognise the immense progress which they have made since 1832, and give them not a preponderating voice, but a fair share in making the laws. We ask no transfer of power, no preponderance of the working-class element; all we demand—aye, and which we mean to obtain—is a liberal and extensive enfranchisement of the skilled workmen who are now refuting the charge of indifference to their rights by marching in procession through our large towns—the men who manage the great co-operative societies, who read the penny newspapers, who are quite as intelligent, and much more independent, than thousands of small traders enfranchised at present. I know of no such dangerous revolutionists

as your bigoted opponents of change, and of no policy so likely to convert our national glory into shame as that policy of resistance, which like the damming up of mighty waters, ends in sweeping the flood-gates away. (Applause.)

The Irish Reform League have adopted an address to the people of Ireland, asking for assistance in obtaining manhood suffrage and the ballot, and urging unity and peaceful agitation for these ends.

An unexpected demonstration in favour of reform took place at the last Saturday evening concert in Chester. Earl Grosvenor was announced to preside, and as this was his first public appearance in Chester since the events of the last session of Parliament, some curiosity was felt regarding the reception which would be accorded to him. A correspondent of the *Manchester Examiner* writes:—

At an early hour the entrance to the platform and reserved seats was besieged by considerable numbers of persons not commonly seen at the entertainment. The tickets in the hands of the booksellers had also been largely run upon by the working men. On his lordship ascending the platform he was met by a volley of discordant noises from the galleries, which were replied to by cheers from those on the platform. Thus the two parties contended for a short time, the Earl vainly attempting to speak. On a partial subsidence of the uproar, there were cries of "What about the vote?" "When did you get out of the cave?" "Now for the lower orders," &c. On former similar occasions, his lordship has indulged his hearers with a speech, but this time he was obliged to content himself with about a dozen words.

THE EARLY CLOSING MOVEMENT.

The annual celebration of the early closing movement took place on Friday evening at St. James's Hall, Mr. J. D. Coleridge, Q.C., M.P., in the chair. There was a very good attendance, the central hall being well filled. Amongst those who occupied seats upon the platform were Mr. T. Hughes, M.P., the Honourable Captain R. W. Grosvenor, M.P., Rev. John Miller, D.D., Rev. Newman Hall, Mr. James Shoolbred, Mr. J. J. Knight (Shoolbred and Co.), Mr. James Marshall, Mr. Snelgrove, Mr. Marshall, jun. (Marshall and Snelgrove), Mr. Hicks (Howell James, and Co.), Mr. W. C. Jay, Mr. Jay, jun., Mr. Williams (Hitchcock, Williams, and Co.), Mr. Hayman (Youngman, Hayman, and Co.), Mr. Cooper and Mr. Caruthers (Harvey, Nichols, and Co.), Mr. Mayes (D. B. Johnstone and Co.), Mr. George Harrison, Mr. C. Wickman, Mr. Chaundler, Mr. Davenport, and Mr. Edwards.

A statement was read by the SECRETARY (Mr. Henry Walker) showing that since the last annual meeting the agency of local committees of trade assistants had been employed for the abridgement of the late hours of business in the Borough, Pimlico, Edgware-road, Tottenham-court road, and more particularly in the east of London. District meetings of the employers in the drapery and other trades had been held in Commercial-road, Whitechapel, Borough, and Pimlico, in most cases with the object of reducing the hours from nine o'clock on ordinary nights. These meetings had resulted, with but one exception, successfully. The movement for the Saturday half-holiday during the past year had been signal, both in manufacturing and retail trades. In support of the movement a special committee had been appointed, and various public measures adopted. Through the influence of the Duchess of Sutherland and other ladies, the services of a ladies' committee had been volunteered, and their co-operation had resulted in pledges from many hundreds of ladies to conclude their shopping before two on Saturdays. The movement had accelerated the closing of the lesser houses of business on the Saturday night. In Islington most of the drapers now closed at five on Saturdays, instead of nine, and in the Borough and Pimlico six o'clock closing on Saturday had been adopted by upholsterers and drapers.

The CHAIRMAN, who was warmly received, expressed his hearty sympathy with the objects of the association. The association was no longer a struggling or unsuccessful one, but was firmly established in the public favour. Their objects appeared reasonable. He perceived that their objects were, first, an abridgement of the hours of labour in all departments of industrial life where they are unduly prolonged; the adoption of the Saturday half-holiday where practicable; an early payment of wages, and the rescuing of shopkeepers and their assistants from the drudgery of Sunday trading. (Cheers.) He could hardly conceive any reasonable or moderate man objecting to the objects so reasonably and moderately stated. After enlarging more at length upon the justice and moderation of the objects of the association, the chairman continued:—

I cannot very much admire or respect the man or woman who, for their own convenience, and without thought for others, will refuse to give up late shopping, and will prolong with heartless indifference those weary hours spent by many a poor girl in the depressing atmosphere of shops, without even the comfort of a seat, but wearily engaged in waiting upon the vexatious caprices of some impudent and unreasonable customer. (Cheers.) We might all fail in our duty from ignorance or through carelessness, but the man who, from deliberate unwillingness and selfishness, to suit his own fancy, can increase the toils and hardships and discomforts of large numbers of persons below him deserves nothing but dislike and disapproval, and the woman who can so treat her fellow-women deserves herself never to know what it is to have the estimable blessing of the devotion of a devoted, tender, and magnanimous heart. (Cheers.) But I do not think so ill of my own class or those above me as to believe in anything like affective

numbers that could or would resist any reasonable appeal made to them in reasonable language upon a subject like this.

He had proposed to say a few words upon the question as affecting employers of labour; but was saved the trouble of doing so by a most interesting communication which he had received from Messrs. Marshall and Snelgrove, which he should take the liberty of reading. From Messrs. Marshall and Co.'s letter it appeared that they commenced the Saturday half-holiday in July last, and they had not found any loss of business thereby. The speaker continued:—

I shall assume, therefore, that you will in due time get so much of your desires as you are really entitled to. The last question which I have to ask, and it is a question connected with this movement. It is the question which Lord Lytton asks in one of last novels,—"When you have got your leisure what will you do with it?" That is the question to which you can alone reply, and according as you reply to it you must expect to have the sympathies of others given to you, or withheld. I earnestly trust that you can answer that you are using it well, because it would be far better that you should be ground down to the dust by endless and by hopeless labour than that the hours which you have gained should be spent so as to injure your bodies and degrade your souls. (Cheers.) It would not become me to presume to give you advice in detail upon this matter. I should only display my ignorance if I did, and I must, therefore, keep to generalities. Volunteering is of course excellent for such as devote themselves to it, and besides volunteering, there are the manly and athletic sports which the time and season admit of, and the pursuit of music. This latter is one of the most innocent and most elevating pleasures which man can possibly partake in. There are also clubs, lectures, debating societies, and social gatherings. (Cheers.) I beseech you to forgive me for reminding you that our responsibilities do not end with our hours of work, but that for our leisure as well as for our labour we must render an account. This is no easy doctrine, but I know you feel it to be true, and I am very certain in proportion as you act upon it your characters will be strengthened, your work will be done better, and your leisure will be more enjoyed. Things which now seem good will soon seem pleasant, and in your added faculties and in your enlarged understandings you will soon reap abundant recompense for the little trouble it may have been at first to spend the time of your leisure according to the principles of duty. (Cheers.) One of the greatest of our writers, Mr. Wordsworth, has expressed this, as he was sure to do, in the noblest and wisest language in his "Ode to Labour":—

Flowers laugh before thee on their beds,
And fragrance in thy footing treads;
Thou dost preserve the stars from wrong
And the most ancient Heavens through thee are fresh
and strong.

(Cheers.)

The meeting was then addressed by the Rev. Dr. MILLER (vicar of Greenwich), who, after making some remarks upon the general question, proceeded to comment upon it in its religious aspect. He was one who held very strong views with respect to the observance of the Lord's-day. He did not offer his remarks as an excuse for Sabbath-breaking, but, nevertheless, he thought that it was not so much to be wondered at that the sin was so wide-spread as it was, seeing that so many in the metropolis had no other day upon which they could breathe the fresh air. Dr. Miller made some other remarks upon the subject, and was succeeded by

The Rev. NEWMAN HALL, the aim of whose remarks was to justify the claims of the association. He ridiculed the objections offered by a portion of the virtuous public that the morals of the young people would suffer by the additional liberty. On the contrary, he thought they would be improved. The present long hours left the body and mind so jaded and wearied as to be almost unfit for rational enjoyment requiring any great exertion, and in too many cases the relaxation which must be obtained somehow was sought at the music-hall and similar places of resort. If there was a greater facility he contended there would be a greater taste for pure and innocent enjoyment. Many of those engaged in houses of business were Sunday-school teachers, and he knew an instance of a Sunday-school superintendent who was obliged to give up his duties because of the late hours of work on Saturday evenings. The speaker concluded by urging his audience to support the association by not making purchases on Saturday afternoon or late in the evening.

Captain GROSVENOR, M.P., followed, in a speech in which he set forth the claims of the association as reasonable and deserving of sympathy.

Mr. T. HUGHES, M.P., followed in a short speech, in which he congratulated the society upon the great success it had achieved during the last two years.

Several other addresses were delivered, and the proceedings were of the most interesting character.

At intervals during the evening a choir of 300 voices, composed of assistants engaged in various houses of business, sang several selections of music in admirable style, under the able leadership of Mr. G. W. Martin.

FENIANISM IN IRELAND.

The whole of the county of Limerick, and also the city, have been placed under the provisions of the Peace Preservation Act. Several arrests have been made in Limerick. Two Fenians arrested at Drogheda have been sent to prison in Dublin. On Friday, three arrests were made in Dublin, which are considered important, as placing in the hands of the authorities some documents revealing the Fenian plans. It is expected (says the *Times* correspondent) that numerous arrests will be made during the present week, as the departure and arrival of each cross-channel steamer is assiduously watched by the detec-

tives. At present there are a considerable number of strangers in the town, who are likely to receive, and, in fact, are receiving, the attentions of the police. The Custom-house officers at Warrenpoint, while searching some goods, found two pistols of a new pattern, which were seized and handed over to the police. Searches for arms are actively prosecuted in Belfast. On the arrival of the Liverpool steamer at Dundalk on Friday, Constable Scullin discovered a box which contained no less than 14,000 percussion caps, which he seized and lodged in the barracks, pending inquiries. A quantity of gunpowder has been seized by the police at Athy while being conveyed from the railway-station to a neighbouring village. The 28th Regiment has arrived in Dublin, and the new breech-loaders are being distributed to the troops at Cork.

The announcement of the departure of James Stephens, the Fenian Head Centre, from America, and of his intended return to Ireland, has been met on the part of the Government by an offer of the large reward of 2,000*l.* for his apprehension—that is, 1,000*l.* for such information as will lead to his apprehension, and a further 1,000*l.* to any one who may arrest Stephens.

On Saturday, Stephen James Meaney, ex-Senator of the Fenian Brotherhood, was arrested in the Strand, not far from the Lyceum Theatre, by Inspector Williamson, of the detective force. He said that he was innocent, that he had taken part in no conspiracy, and he protested against his being arrested. He was then taken to Bow-street. On the way he talked on general topics, but studiously avoided speaking on the question of Fenianism. He was formally charged at Bow-street, but he will not be, it is at present understood, dealt with in this country. No documents of a treasonable character, it is said, have been found on Meaney, who was almost the sole member of the "Senate" of the Fenian Brotherhood who refused to give in his adhesion to "President" Roberts, and preferred to adhere to the party of the Head-Centre.

A meeting of the county Cork magistrates was held on Monday in the Court-house, under the presidency of Lord Fermoy, to take steps in the present emergency to preserve the peace of the country. Two hundred and forty magistrates were present. It was decided to present a memorial to the Government praying them to swear in special constables throughout the country during the present crisis. Lord Fermoy strongly urged the gentlemen present to give all the aid in their power to the Government in the present circumstances of the country.

UNIVERSITY OF LONDON.

The following are lists of candidates who passed the respective examinations indicated:—

B.S. PASS EXAMINATION.—Thomas Bond, King's College; Francis John Buckell, University College; Edward Casey, King's College; Frederick Barham Nunneley, University College.

M.S. EXAMINATION.—Alexander Bruce, B.Sc., University College.

M.D. EXAMINATION.—Henry Charlton Bastian, M.A., University College; Edward Lloyd Harries Fox, University College; Thomas Henry Green, University College; James Jackson, London Hospital; William George Vawdrey Lush, St. Bartholomew Hospital; Richard May Miller, B.A., University College; Richard Douglas Powell, University College; Arthur Ernest Sansom, King's College; Charles Smith (Gold Medal), Guy's Hospital; William Vicary Snow, University College; Frederick Stockwell, St. George's and University College.

Court, Official, and Personal News.

HER MAJESTY'S VISIT TO WOLVERHAMPTON.

The ceremony of unveiling the statue of the late Prince Consort was performed on Friday. The weather, although cold and raw, was fine, and the crowd, swelled by arrivals from Birmingham, Dudley, Worcester, Stafford, and all parts of the Potteries and the black country, was immense. The principal streets, which were decorated with flags, flowers, and evergreens, were barricaded, and all traffic was suspended during the morning. The Great Western station was carpeted and festooned with flowers, rooms being specially prepared for her Majesty and suite. The royal train arrived at ten minutes past one. The Queen, the members of the Royal family, and Lord Derby, were loudly cheered. On alighting, a procession was formed through the principal streets of the town, and her Majesty was everywhere received with the utmost enthusiasm. On arrival at the pavilion which had been specially erected for the ceremony in the market-place, her Majesty was received by the guard of honour, composed of detachments from the 7th Hussars and the 4th Foot, under command of Sir Sydney Cotton. On alighting, her Majesty was conducted to a chair of state, and the ceremony at once commenced by prayer, which was offered up by the Bishop of Lichfield. An address from the Mayor and Corporation of Wolverhampton was then read by Mr. Powell, Q.C., the Recorder, and her Majesty having graciously accepted it, summoned Mr. John Morris, the Mayor of Wolverhampton, to appear before her. His worship, who had evidently not expected the summons, promptly obeyed, and, falling on his knees, was knighted by her Majesty amid loud cheers. The Recorder, Town-clerk, and Corporation were then presented to the Queen, and the statue was unveiled by Mr. Thorneycroft. The statue, which is bronze, represented the Prince Consort in the uniform of a Field Marshal re-

turning the salutations of the people. The likeness is admirable, and the statue reflected the highest credit upon the sculptor.

On Saturday the birthday of the Princess of Wales was celebrated on the Sandringham estate with treats for the school children of the schools on the property, while a bonfire was also lighted on Balaclava-hill. The accouchement of the Princess of Wales is expected to take place at Sandringham in January.

It is announced that the Queen will confer the honour of knighthood on Mr. Alderman Phillips, the late Lord Mayor.

Mr. R. A. Glass is gazetted to the dignity of a knight by letters patent.

Mr. J. B. Karslake, Q.C., is gazetted Solicitor-General, in the place of Sir W. Bovill, who has been appointed Lord Chief Justice of the Court of Common Pleas.

The new Lord Chief Justice of the Common Pleas, took his seat on Friday morning, but there was no ceremony of any kind.

Parliament, it is thought, will meet for the dispatch of business on Tuesday, the 6th of February, 1867.

The *Army and Navy Gazette* states that a committee has been appointed for the purpose of considering the application of martial law under certain circumstances, and to define the duties of the civil and military authorities where disturbances may arise. The committee consists of Sir Edward Lugard, Lord William Paulet, Sir Henry Storks, Mr. Elliot, Under Secretary for the Colonies, and Mr. Vernon Lushington, Deputy Judge-Advocate-General.

Miscellaneous News.

ROYAL GALLERY OF ILLUSTRATION.—The present admirable performance of "The Yachting Cruise," at the Gallery of Illustration, will be shortly withdrawn, to enable Mr. German Reed to substitute Mr. Tom Taylor's romantic entertainment, "The Family Legend." The numerous requests which have been made for this revival, coupled with the fact that a great many persons were unable to see it, owing to the crowded state of the gallery during the Exhibition year of 1862, will no doubt ensure it a brilliant success for a limited number of representations; Mr. German Reed, with his usual liberality, reproduces "The Family Legend" with new scenery and dresses.

DR. LIVINGSTONE.—At the ordinary meeting last week of the Royal Geographical Society a letter was read from Dr. Livingstone, from the Rovuma river, East Africa, in which he described the progress he had made in pursuing the course of that river into the interior, with the object of reaching the north end of Lake Nyassa, and thence proceeding to Lake Langanyiki, which lies to the south of the Albert Nyanza. The latter lake, which is at present considered the source of the Nile, is suspected by many geographers to derive its waters from the southern one, which would in that case become the source of that river. Dr. Livingstone stated that he had advanced along the Rovuma about one hundred miles, and though the natives were not to be trusted, he had succeeded in gaining the favour of one of their chiefs, and he felt confident of being able to accomplish the objects he had in view. The experiment of taking camels and buffaloes with him had not answered, for several of the animals had died.

MR. BRIGHT AND IRELAND.—Mr. Bright has addressed the subjoined letter to a gentleman in Exeter:—"The Irish landlords feel that they can rely on English force to sustain them, and they are careless as to the condition of the country, and the feelings of the tenantry. My plan would rob nobody. I would give more than its present market value for any estate purchased, and I would make a new race of proprietors out of the present occupiers, and thus convert them from discontent to a real loyalty to their country. Everything proposed for Ireland is opposed by the Tory and Church and landlord party, and yet this party has itself nothing to suggest. Discontent and insurrection may menace the country, but English force is always at hand, so the landlord sleeps in peace, and feels that his rents and his power are secure. If Ireland were 1,000 miles away from us, all would be at once changed. Justice would be done, or the landlord would be exterminated by the vengeance of the people. I see nothing better in the future, so long as the people of the United Kingdom are excluded from the House of Commons, and how soon we may be able to have them included is more than I can tell. I do what I can for them, and now they are doing something for themselves, I hope there may be some result before long."

THE DECLINE AND FALL OF OVEREND, GURNEY, AND CO.—The affirmation of Mr. John Henry Gurney affords an insight into the circumstances which culminated in the collapse of one of the largest banks in the world, and the consequent distress brought on this country last summer. The business was established about the close of the last century, and became of an extensive and profitable nature. For the five years ending on the 31st December, 1860, after allowing interest upon capital and upon the balances to the credit of the partners, the profits divided among the partners averaged upwards of 190,000*l.* per annum, but subsequent to that period the actual net profits have not been ascertained or appropriated, but were reserved to meet the losses consequent upon exceptional transactions. After the death of Mr. S. Gurney, and the retirement of Mr. D. B. Chapman, the partners managing the business, Mr. H. E. Gurney and Mr. D. W. Chapman, made considerable advances of an excep-

tional character, to various parties and companies upon securities of a speculative and uncertain nature, and prior to the transfer of the business to Overend, Gurney, and Co., Limited, it was found that the doubtful advances then amounted to upwards of 4,000,000*l.* Believing that fresh capital would strengthen the business, it was determined to form a joint-stock company, which would take over the whole assets and liabilities of the firm. On an investigation of the affairs of the company, it was estimated that of the total amount of 4,199,000*l.*, the sum of 1,082,000*l.* would be realised, leaving therefore the sum of 3,117,000*l.* deficient, in fact an actual loss. In 1865, when the business was transferred to the new limited liability company, the firm had accumulated a nominal reserve of 940,000*l.*, and had made bad debts involving a loss of more than three millions. 839,000*l.* had been lent to one Steam-packet Company, 397,600*l.* to another, 144,000*l.* to a third, and the whole amount at which these debts were valued was 192,000*l.* Mr. Mare, the shipbuilder, and the Millwall Ironworks Company, had incurred a debt to the firm of 422,500*l.*, which was a total loss; Mr. Thomas Howard, a debt of 331,700*l.*, also a total loss; and 189,000*l.* had been lost on railways. There remained, then, a debt of 2,177,000*l.* still to be provided for. The deponent adds that upon an estimate of the private estates of the partners composing the firm of Overend, Gurney, and Co., it was estimated that they would produce the further sum of 2,320,000*l.*, and after taking credit for the 500,000*l.* to be received for goodwill, and for 45,000*l.* as the estimated value of the premises in Lombard-street, there would have remained a surplus of 688,000*l.* in favour of the individual partners after providing for every liability of the firm. It is then averred that the estimates were made *bond fide*, as well as the arrangement by which the business passed, in the summer of 1865, to Overend, Gurney, and Co., Limited, the particulars of which are recited. What followed is but too painfully known. The bank lingered on in a state of hopeless insolvency until May last, when it suspended payment and heralded that great commercial crash, the effects of which are still felt in the depressed trade of the country.

LABOURERS' AND ARTISANS' DWELLINGS.—The subject of discussion at Monday evening's meeting of the United Social Science and Law Amendment Societies, was the legislative measures necessary for the improvement of the dwellings of the working classes. The chair was occupied by Mr. Hawes. Mr. Davey introduced the discussion with a paper in which he explained the details of a measure, prepared by a joint committee of this society and the Society of Arts, and which would have been introduced to Parliament last session but for a technical difficulty. Mr. Childers' bill, which obtained legislative sanction, was useful as far as it went, but must fail to accomplish completely the object they had in view from the absence of any power of compulsory purchase; and the bill proposed by Mr. Torrens was objectionable inasmuch as it would place the protection of the labouring classes in the hands of the vestries—the very bodies against whom they had need to be protected. The primary objects were the destruction of the present homes of fever and cholera, and the erection in their stead of dwelling-houses of an improved character, and those objects could not be attained unless some body or bodies were entrusted with compulsory powers for the acquisition of land. The causes of the present state of things were exceptional, and exceptional and stringent legislation was demanded to remove the evil. The requirements of the case would not be met by entrusting the compulsory powers to bodies consisting of and representing the ratepayers. The society's bill proposed that upon application from any municipal corporation or building company representing that certain houses were unfit for human habitation, or pestilential, and a nuisance to the neighbourhood, the Home Secretary might, under conditions specified in the clauses, grant a certificate giving power of compulsory purchase. The corporation of Liverpool had similar powers under a private Act, but the framers of this measure relied, not so much upon the public spirit of municipal bodies as upon the enterprise of builders, the action of trustees of such charities as that established by Mr. Peabody, and the formation of building societies of working men founded upon the co-operative principle. Overcrowding was in his opinion a question different from that of providing improved dwellings, and should be dealt with in some general Act applicable to all dwellings, and containing provisions similar to those which applied to lodging-houses. Mr. Beggs suggested that the amalgamation of Mr. Torrens' bill with that of the association, and that a conference should take place with that view before the meeting of Parliament. Mr. Dresser Rogers considered that the difficulty of carrying out a measure of this kind was increased by the want of some sort of freehold tenure in part of a house, such as that which was customary in Scotland. Mr. A. Kinnaird, M.P., said he had attended the demonstration that morning in Lord Ranelagh's grounds, and one of the speakers looked forward to the passing of a reform bill as a means of obtaining improved dwellings for the working classes. In answer to Mr. G. W. Hastings, Mr. Kinnaird expressed an opinion that the present moment was most favourable for approaching the Home Office on the subject, as next session the attention of Parliament would in all probability be mainly directed to social questions. The discussion was continued by Mr. Robinson, Mr. W. H. Smith, Dr. Pankhurst, the Rev. B. Lambert, and others, and at its close a resolution was passed directing that the paper should be printed.

Literature.

• PROFESSOR CRAWFORD AND DR. CANDLISH ON THE "FATHERHOOD OF GOD."

Some months ago we reviewed in these columns the elaborate and eloquent "Cunningham Lecture" by Dr. Candlish, on the "Fatherhood of God." We were compelled to express our dissent from the "speculations" of the lecturer, in which he from first to last insisted on the sonship of the believer to God as identical with the Sonship of the Second Person in the Trinity to the Father. We declared our inability to accept or even comprehend these speculations, but contented ourselves with an analysis of the work containing them. We expressed our high sense of its eloquence, fervour, and power, and hailed its appearance as a very valuable contribution to theological inquiry. And in doing so we felt assured that a work of such care, earnestness, and learning would not long remain without provoking discussion, and thereby rendering no mean service to the Church in her firmer and more intelligent appreciation of the Divine Fatherhood. The work of Professor Crawford fulfils this expectation: it deals comprehensively with its subject, and gives special consideration to the most prominent and peculiar views of Dr. Candlish. It is marked throughout with a spirit of candour and respect that will much increase its worth in the esteem of every reader.

We may be excused if our notice of this work be somewhat determined by our notice of the book that has led to its publication. The "general Fatherhood of God" is admirably delineated. The extremes are avoided of ignoring the real Fatherhood of God to men as made in His image, of regarding that Fatherhood as if it were inclusive of all the relations He holds to us, or of depreciating in any measure the intenser and more glorious sonship ensured for the believer in Christ. It has not fallen to our lot to meet with any treatment of this subject in which these essential truths are so clearly and so consistently discriminated as by Dr. Crawford. With the Cunningham Lecturer he is careful not to overlook the reality or the vast importance of the rectoral relations God holds to us. But with a juster perception, as it seems to us, does he recognise these and the paternal, suffering neither to absorb or encroach on the other. His penetration is subtle and his logic keen. His analyses of the several testimonies of Scripture which had been adduced by Dr. Candlish, and his counter comments on them, will yield the reader equal instruction and delight. We direct special attention to his statement of what is involved in the analogy of fatherhood, to his array of the recognitions and the uses of the doctrine of the Divine Fatherhood in the Old Testament, and to his lofty sense of the spirit of our Lord's teachings on this subject. We regard the ground he takes on the Fatherhood of God as presented in the Sermon on the Mount, and in the parable of the Prodigal Son, as altogether impregnable.

Considerably more than one lecture is devoted to the examination of Dr. Candlish's theory that the sonship which God confers on His redeemed people is substantially the same with that of their Redeemer. The theory is fairly stated, and arguments for its support are summarised in extracts from Dr. Candlish's volume. Concessions are also produced, and the theory is shown to be open to the gravest objections. The argument here will have the greater force, as its conductor is as firm a believer as Dr. Candlish himself in what he calls "the well-nigh universal persuasion of the 'whole Christian Church' that our Redeemer is styled in Scripture 'the Son of God,' in virtue of His eternal relation to His Heavenly Father—that the Scriptural use of this title cannot be explained by a reference to His miraculous conception, His Messianic office, or His resurrection from the dead. We cannot condense or even fully indicate the argument on so abstruse a theological question for the benefit of our readers, beyond the hint that it is utterly inconceivable that a Divine sonship springing from necessity of nature and a sonship constituted by an act or work of grace, can be identical.

In a subsequent lecture the Professor considers the "mode of admission into the evangelical sonship," and after showing the relation of adoption to justification and to regeneration, very firmly asserts that it is a change effected,

* *The Fatherhood of God considered in its General and Special Aspects, and particularly in Relation to the Atonement: with a Review of Recent Speculations on the Subject.* By THOMAS J. CRAWFORD, D.D., Professor of Divinity in the University of Edinburgh. William Blackwood and Sons, Edinburgh and London.

so far as man's part is concerned, by faith, and faith only. He strongly animadverts on the opinion of Dr. Candlish, that love holds much the same relation to adoption which faith does to justification. In considering the means of adoption or sonship he is naturally led to discuss the relation baptism is alleged to hold to it. Most clear and decided is his witness against the dogma that by baptism we are "regenerated with the Holy Spirit, received for God's 'own children by adoption,' and 'made members of Christ, and inheritors of the kingdom of heaven.'" After exposing the fallacious interpretations of one or two texts on which this opinion is usually based, he very pertinently remarks, "We have Scriptural instances of baptism being administered without any spiritual benefits resulting from it": and "we have other instances of regeneration taking place without or before the administration of baptism." We find the Apostle Paul depreciating the fact of his having baptised at Corinth, a thing inconceivable if baptism had had the potency which some claim for it. And we find the Apostle John, in his first Epistle, repeatedly adducing tests of regeneration, which he declares to be "faith," "love," "righteousness," abstinence from sin, victory over the world: this is as inconceivable had baptism regenerated, for in that case the proof of its administration had settled all doubt. We thank the author for his timely words, and hope that if they do not arrest Anglican extravagances where now cherished, they will at least help to preserve those at present free from all their ensnaring influence.

The subject of the privileges of sonship occasions further criticism of the opinions of Dr. Candlish, in which the same vigour and penetration may be discerned. But as these relate to more ordinary topics, we forbear to adduce them. It were a great mistake, however, to suppose that Professor Crawford has restricted his treatment of the subject of his book to the relations indicated in our notice, or that his animadversions on others' thoughts and conclusions are confined to Dr. Candlish. He devotes two lectures to the "Fatherhood of God in 'Relation to the Atonement,'" and in these, it will not surprise our readers to learn, he is in antagonism to Mr. Maurice, and to the late Mr. Robertson, of Brighton, whose opinions he freely discusses. Our space allows us no room to characterise these lectures, except to claim for them the careful attention which their high theme demands, and which the spirit and thought of the author make a pleasant duty.

We had written the above notice when the third edition* of the "Cunningham Lecture" was put into our hands. In this edition a preliminary essay, of a hundred pages, is devoted to the refutation of Dr. Crawford. These columns cannot be used for any such discussion of the lofty themes involved in the Fatherhood of God as would satisfy our readers or ourselves. This only will we say, that Dr. Candlish has defended his positions with a shrewdness that always forces our admiration, if it does not convince us; greatly has he enriched his already well-freighted volume. We wish he had refrained from an asperity which occasionally mars his page. We could not accept, as our readers may remember, the central speculation of his lectures, viz., that the sonship of the believer is identical with the Sonship of the second person in the Trinity, neither can we now. And we are confirmed in our judgment by this preliminary essay, that Dr. Candlish fails to recognise the general Divine Fatherhood as that stands in Scripture. But these opinions do not hinder our strongly assuring our readers that they will find in this third edition a theological volume of rare interest and importance.

"TRAINING, IN THEORY AND PRACTICE."†

We shall only speak of things as we find them, if we say that, notwithstanding the rifle movement, the national pastimes of cricketing and boating, and the inculcation of a muscular Christianity, there are still to be found amongst the would-be exquisites of our middle-classes, young men who, in respect of exercise, in the broader sense, are of the same mind with that Chinese mandarin, who when attending a European ball, called one of the dancers aside, and

* *The Fatherhood of God: being the First Course of the Cunningham Lectures, delivered before the New College, Edinburgh, in March, 1864.* By ROBERT S. CANDLISH, D.D., author of "Exposition of the First Epistle of John." Third Edition, with a reply to Professor Crawford's Strictures, and a notice of other objections. Edinburgh: Adam and Charles Black. 1866.

† *Training, in Theory and Practice.* By ARCHIBALD MACLAREN. Macmillan and Co.

gravely asked, "Why do you not let your servants do this sort of thing for you?" We meet at times with those who have been so affected by the debilitating life of great towns, that they regard special exertion with disgust, and could hardly be persuaded to put themselves under a system of preparation for exercises fitted to develop in their full strength all the bodily powers. On the other hand, there are not a few who address themselves to what they conceive to be a development of the whole body, whose practices, with a view to this end, are directed by such an imperfect knowledge of the laws and the ordinary agents of health, and in some cases are so utterly ignorant and rash, that the arbitrary systems under which they live, and the great efforts they are induced to put forth, are prejudicial rather than favourable to health and life. There is a philosophy of exercise; and we all ought to learn it: but it is not attained by the transfer to our own practice of the occasional advices and experiences of a variety of individuals, or by the building up of ever so many crude observations on diet and clothing, bathing and walking, and so on, under the hazy light of such a sublime truism as that "exercise and temperance strengthen the constitution and sweeten the enjoyments of life." So many things are necessarily included in the basis of a true theory of recreative exercises, that anyone honestly concerned for the development of his full physical capability, may well feel glad and thankful that a teacher or a book comes in his way, having the requisite scientific knowledge and wise practicalness for his guidance, not only in preparations for special exertion, but in the acquirement and maintenance of general health and vigour, and their attendant pleasures. For such physical education, we know of no exposition and counsel which can be compared for a moment with the new work of Mr. Maclaren, of the Oxford Gymnasium.

"What is Training, and what is it meant to do?"—this is the general question which Mr. Maclaren answers. "But we do not want to 'train,' some of our readers may reply, half-alarmed at a word which they associate with the "P. R.," or something of the sort. Let them hear the true meaning of the word "training"; which Mr. Maclaren thus states—"It is to put 'the body, with extreme and exceptional care, under the influence of all the agents which promote its health and strength, in order to enable it to meet extreme and exceptional demands upon its energies.' Now the common and indispensable agents of health are exercise, diet, sleep, air, bathing, and clothing. Mr. Maclaren's work, then, is nothing less than an examination in detail of each of these agents; and before he can regard either of them in special relation to training for exceptional effort, he has first to consider how each should be employed or administered under ordinary circumstances—that is, those which are universal to the sustenance of health and to normal physical development. It is this that gives his book its value to all classes; and thus enables us to recommend it strongly to the multitudes of young men who live in habitual confinement and in sedentary occupations, and to whom "training," in the sense of the preceding definition of the term, is more or less necessary for the sound and constant health they so often seek to promote by reckless and indiscriminate exercises.

Mr. Maclaren has selected for his purpose one exercise only, as being both highly popular, and susceptible more than most others of being influenced by a judicious system of training; it is, Rowing. He has been perhaps drawn to this in particular by the fact that "it has collected and concentrated in itself all the attractions and all the emulative distinctions of all other recreations"; and he dwells with evident pleasure on "the physique of the men forming the crews, their enthusiasm, so generous and so contagious; the crowds of spectators who go to witness the races with enthusiasm no less strong, and certainly no less demonstrative than that of the rowers; the flag distinctions, colours, and costumes; the barges, music, and the beautiful river itself;" as well as on the kindling eyes of men, and the mantling cheeks of ladies, on river-bank and barge, when the cry is "They come!" and the crowd sways to and fro, and the boats rush by. It is not, however, to rowing only that the author's observations apply; for, though selected as a typical exercise, it is to be kept distinctly in view that "principles of 'training,' as a system of bodily preparation for special exertion, are the same for all exercises, differing only in the mode of their application."

We can readily show the universal aspect of this special treatment of physical training, even if we confine our further notice of the book to its general drift on the single subject of Exercise. The inquiry which is supposed to be put

by those exhorted and instructed is—"What does exercise do towards the life, health, and strength of the body? How do lifting and carrying, pushing and pulling, running and jumping, do us any good?" Exercise is first defined, as "muscular movement of force sufficient to engage the energetic contraction of the muscles employed." Here we touch at once on the root-principle of the whole subject—"the destruction and renovation of the tissues of the body"; and this it is the object of exercise to accomplish. Why? It is, of course, replied, that "at every point of the human body there is one law in unceasing operation—activity, a loss of vital power, disintegration, decay, and removal; to be met by a replacement of substance, and a renewal of vital power." Now, these processes are greatly influenced by all our activities; and the fact is sufficiently established that "exercise is the chief agent in the destruction of the tissues, and is at the same time the chief agent in their renovation." The law gained ultimately is, that "the strength of the body as a whole, and of each part of the body individually, is in relation to the frequency with which its parts are changed,—that is, the strength of the body as a whole, and of each part of the body individually, is ever in relation to its newness." This is a most important plain truth, which ought to be fixed securely in the mind, as the foundation of physical development and perfect health. But, further, exercise has another ingredient besides muscular movement, namely, "Resistance"—encountering and overcoming obstacles: so that it ought to be regarded as "voluntary labour," which, if it is to bestow the physical advantages which actual labour is found to afford, "must resemble actual labour in all its physical essentials." Again, then, the chief essentials of the exercise of the voluntary muscles, must also have such amount of intensity, "that their movements shall be of speed and force sufficient to quicken the breathing, and thus increase the action of the involuntary muscles engaged in the processes of respiration and circulation." It is, then, in reference to the nature and results of Exercise, as thus sketched, that Mr. Maclaren inquires at large "in what manner exercise is administered to a man in training for a boat-race." On the special question we shall adduce nothing from his pages. Oxonians and Cantabs will no doubt read them eagerly, and discuss the principles and advices they lay down with the adherents of various "systems" which Mr. Maclaren criticises, and declares to be in some respects imperfect, in others positively erroneous or injurious. We do not know that any of our Nonconformist colleges have the facilities of the members of the older Universities for the practice of rowing, and perhaps it is not to be desired that they should: but we heartily desire for their students more, and more varied, recreative exercises than they at present enjoy, and strongly commend to them the study and the application to their own "training"—in a department in which their professors possibly cannot aid them—of the principles which Mr. Maclaren has exhibited in this special form. Those of our readers who live near rivers that allow of the exercise, and are addicted to the eight-oared gig, or to the solitary sculling-boat (built on the most approved model of fragility, with its one-tenth inch bottom and its canvas top), should certainly make acquaintance with this volume.

Mr. Maclaren takes up severally the conditions of development and strength of body, after the method we have slightly indicated as to Exercise: but we shall have sufficiently introduced a sensible and useful book if we now add a brief extract, in which are noticed two of the most frequent mistakes of those who devote themselves to exercise.

"This error of exclusive devotion to one exercise is not confined to rowing, nor committed solely by rowing men: most men have a favourite exercise which they declare is 'the finest in the world,' and which they ever 'exercise every muscle of the body.' Now there is no single exercise invented or inventable by man, which gives employment to more than a part of the body, and to a very small part too, when closely examined; and none with which I am acquainted which gives anything approaching to uniform employment even to the parts employed. The error lies not in men having favourite exercises; every man ought to have his favourite exercises, in which he excels or in which he strives to excel, in which he takes pride and in which he finds pleasure, just as he may have his favourite author or his favourite subject of study: but not for exclusive reading, if he would have his *whole* mind cultivated or employed: and least of all should such exclusive devotion to one pursuit, mental or physical, be during the period of growth, when ultimate conformation of organ and capacity of function are mainly determined. The error lies in expecting from the exercise what it was never designed to give—what no single exercise can ever be made to give. The human frame is too complex, too powerful in its attainable strength, I had almost said too important, to be so treated. It was designed for greater things, and must have greater care and larger means expended on its culture, than to be

turned aside with a single mode of employment. It was fashioned and designed for modes of action without limit, and it is so constituted that its own perfection of development and power will be attained only by a wide and varied range of occupation, so fashioned that its own state of health, and its own point of power, will stand in relation to the integrity with which these conditions are observed."

"For rowing, therefore, running is good; but like other good things, it must be used and not abused, or it may be converted into an evil. It must be rationally performed, especially in its initiatory practice, or it will fail in its expected results. Men seldom enter upon it with sufficient care or pursue it with sufficient system. They run the first day as they run the last, all at once and all at a burst, always the same distance and all at the same pace: relinquishing the effort gasping and lame from shin-ache. A trooper's horse is trained in better fashion than this. Running under such circumstances had better be left alone; it but fatigues the limbs unprofitably, and as regards respiration, aggravates the evil of the rowing, which it was designed to alleviate by gradual preparation. Few things worth doing can be done suddenly: certainly no change in the human body can be so accomplished; all the changes wrought in that are gradual, accumulative, and regular; and the agencies which produce the changes must also be gradually and regularly applied."

"With a man unaccustomed to running, I would say let him begin with a mile, setting himself to cover the distance in about eight or nine minutes, at the easiest pace and make-believe race he can run in. Let him break from his walk to the ground into this easy trot, and practise it till he finds his wind decidedly improve, and the work, such as it is, pleasurable."

ILLUSTRATED BOOKS.

Two Centuries of Song; or, Lyrics, Madrigals, Sonnets, and other Occasional Verses of the English Poets of the last Two Hundred Years. With Critical and Biographical Notes, by WALTER THORNBURY. Illustrated by Original Pictures of Eminent Artists, drawn and engraved expressly for the work. (London: S. Low, Son, and Marston.) This is a "Gift-book" for the season, so delicious to the eye, in its typography, in the gracefulness and variety of its ornamental borders, and in its beautiful woodcut illustrations, that we are confident it would enjoy great popularity were its literary contents much less interesting and satisfying to a cultured mind than is happily the case. But, here are gems of song from the poets of the last two centuries, beginning with George Wither, and scarcely omitting any name of note, besides including many that are not generally known, down to Charles Dickens, Owen Meredith, and the editor himself. The omissions are, for the most part, such as could hardly have been avoided while the distinctive character of the book was preserved. The book is not a collection of specimens of the poetry at large of the two hundred years behind us; and its merits would be very incorrectly estimated if, for even a moment, we lost sight of its plan. It is, in short, a collection of *Vers de Société* alone; although, as Mr. Thornbury says, it is very difficult to define what such verses really are. He has come as nearly as possible, however, to a definition, in assuming that they are "poems written for refined circles of educated people, and composed for friends, on special, often on personal, occasions." It is the best of such poems that he has sought to select; and he justly describes them further, as "short bright pieces that specially show the personality of the poet, and display as much as possible of his individuality—album verses, in fact, but album verses of high quality, and written by our best poets, living or dead." The lovers of "Don Quixote" will certainly seek out the volume if we assure them that it really is "as full of good and savoury things as that cauldron at the marriage feast, into which Sancho dipped so much to his heart's content." With these descriptive hints before their minds, our readers will hardly need the particularisation of certain parts of the contents, as representatives of the rest. But, if we say that there are Wither's "Shall I, wasting in despair," &c., "Sonnets" of Milton, "Songs" of Sedley, "Epistles" of Pope, Verses of Praed, an "Invitation" of Tennyson, and Songs of Browning, and all the gaps between these well filled up with verse of the same occasional character, they will know how varied and how rare a treat is prepared for them. Mr. Thornbury's "Critical and Biographical Notes" often give the characteristics of the poet of whom he writes in a bright, happy, and suggestive manner: but sometimes they are too jaunty and almost saucy. The "borders" by Mr. Shaw are, as we have intimated, very pleasing, and their combinations of forms often repeated very artistic. The illustrations by Wimperis, Marten, Wolf, and Warren, are the most satisfying; but all are of considerable merit, and are engraved on wood in that freer and more expressive style which has of late years taken the place of the minute elegances of the Jacksons, Williamses, and others of their time. The cloth binding is perhaps more perfect than anything of the kind that we have seen before.

Watts's Divine and Moral Songs: Illustrated in Graphotype by various Artists, under the Superintendence of H. FITZCOOK. (James Nisbet and Co.) The text of this book of course requires no comment. Our criticism must be confined to the work of the artists and their degree of proficiency in this modern process of engraving. A collection of drawings from the hands of thirteen or fourteen different artists, although made by one who himself combines good taste with a ninety of

execution, can hardly be of uniform merit, either intrinsically or in their suitableness to the themes chosen for illustration. Let us say at once, however, that there are two engravings by Mr. D. C. Hitchcock, and we hesitate to exclude one by Mr. Holman Hunt, which alone redeem the work from mediocrity, while the headings, borders, tail-pieces, and some of the larger engravings by Mr. Fitzcock, and one by Miss Edwards, are of the highest excellence. To this general assertion we must make an exception in the case of the first head-piece, in which the artist, in adapting his conception of the subject to the hymn commencing "How glorious is our heavenly King," has produced a most ludicrous result, in which infant songs of praise are seen to proceed from an emotion outwardly expressed by eight little faces of most exaggerated melancholy. The remaining illustrations are second rate both in design and performance, but the book is, on the whole, in consequence of the new style of illustrative art employed on it, and its general handsome appearance, a very suitable gift-book.

The Spirit of Praise: Being a Collection of Hymns, Old and New. Illustrated by Eminent Artists. Engraved by the Brothers Dalziel. (F. Warne and Co.) It is difficult to say whose art contributes most to the magnificent appearance of this volume, that of the binder, the artist, the engraver, or the illuminator, for all have brought their best to its production, and the result is a handsome quarto which is more fit for the palace than the ordinary drawing-room table. The contents of the book are a collection of hymns by various writers, from the twelfth century to the present time, arranged under separate headings, as, "The Creater," "Prayer," "Faith," "Hope," "Love," "The Kingdom of Christ," and when we add that, included among those who speak on these themes are Luther, Paul Gerhard, Thomas Aquinas, George Wither, Watts, Newton, Wesley, Copper, Heber, Keble, it will be seen that there are many gems here worthy of such gorgeous setting as we have described. Apart from the attraction of excellent engravings, among which is one by the hand of the lamented Paul Gray, a touching picture, the illuminated letters at the commencement of each hymn are of every variety of design, and lend an additional charm to the book in the eyes of those who take any interest in this art. Round the page and separating each verse is a red red line, which gives a finish to the appearance. We ought to add that we have spoken of the volume in cloth. We observe there is also one bound in morocco, elegant or antique. What are the glories of this volume we can only dimly imagine.

BRIEF NOTICES.

The Critical English Testament. Edited by the Rev. W. L. BLACKLEY, M.A., and the Rev. JAMES HAWES, M.A. Vol. II. The Acts and the Epistles (to Second Thessalonians). (London: Alexander Strahan.) On the appearance of the first volume of this work we gave a full account of its purpose and character, and bestowed on it a few hearty and emphatic words of commendation and welcome. The second volume confirms all our impressions of the great importance of the service which the editors are rendering to English Biblical students. They are indeed sometimes deficient in the materials which a student desires in the investigation of curious questions proper to the higher scholarship; but in what ever is necessary to interpretation they seem to us to have added to Bengel all that is most valuable in the critical labours of Tischendorf, and in the exegesis of Olshausen, Meyer, and Alford. In examining the Epistles, which thus far include all the more important Pauline writings, we are surprised to see that there are no indications of the use of some of the most important works of late years, from which the notes of Bengel might have been greatly enriched. We cannot think that the promise of the title-page is, so far as the Epistles contained in this volume are concerned, borne out by the performance: we miss a great many of "the precise results of modern criticism and exegesis." This is the only fault we have to find: representative instances of what we mean may be found in the useless note of one of the editors on Romans v. 16, and the absence of additional annotation on Galatians iii. 20. Our real interest in the work occasions these hints, but, after all drawbacks, it is the foremost book of its kind for ordinary students of the New Testament at the present time.

The Sermons of Mr. Henry Smith, Sometime Minister of St. Clement Danes, London: Printed According to his Corrected Copies in his lifetime: With a Memoir of the learned author, by THOMAS FULLER, B.D. The whole carefully edited by the Author of "The Heavenly Home," &c. (London: W. Tegg.) Many of our readers have long known the name and reputation of the "silver-tongued preacher," Henry Smith; and lovers of the Puritan theology and of the highest sacred eloquence have been accustomed to hunt up copies of his works, to pay high prices for them, and to be proud of their possession. A few years ago, we think, a proposition was made to reprint them; but it fell through. Now, however, we have in two well-printed and handsome-looking portable volumes, a complete edition of his works, including not only the "Sermons" more commonly known, but "A Preparative to Marriage," "God's Arrow against Atheists," "Certain Godly and

"Zealous Prayers," &c. The editor claims to have made the work of revision carefully, and to have verified the previous inaccurate references to Scripture. Obsolete words have been modernised, and spellings accommodated to our age, such as *bin* to *been*, *trewant* to *truant*, &c. But we think it was a grand mistake to bring the Scripture texts into "accord with our present 'translation.'" We have not searched to see whether any of the character and complexion of the original is thereby lost; for the thing in itself, and with whatever result, is disapproved by us. But, in all other respects we welcome the volumes; and are sure there are hundreds who will be glad to receive this good, cheap, and attractive reprint. We wish all our families knew more of Henry Smith; and that all our candidates and students for the pulpit would at some time or other thoroughly steep their minds in his writings.

The Force of Facts; or, the Pentateuch and the Prophets Examined. By A LAYMAN. (London: James Nisbet and Co.) The author declares himself to be a delighted student of the Scriptures, and that he has constantly found himself refreshed and strengthened by them amid the criticisms and infidelity of the present age. Seeing that very much of the revelation of the mind of God is intimately associated with certain facts and occurrences in the history of man, as well as contained in direct law and precept, it follows that the records of these facts should be proved to be trustworthy. If, then, these records can be shown to be divinely inspired, all uncertainty is removed. "The design of the following pages is to review and set forth how this divine inspiration is asserted, or assumed, or apparent, in each and every one of the sacred Prophets of the Old Testament." As the facts mentioned in the Bible have been long known to us, it is not to be expected that their force can be presented in any very novel light. If a reader would take up this little book in the spirit in which it was evidently written, we believe he would share in the joy which the searching of the Scriptures gave to the writer.

The Scripture Hymn-book. Being Passages of Holy Writ Selected and Arranged for Chanting, with the Te Deum, and other Ancient Hymns. By N. HAYCROFT, M.A. (London: John Snow. Bristol: W. Mack.) Chant-books are sometimes so arranged as to be of very little service to non-proficients. It is not so in this selection. Not only are the words to be recited on the first note separated from the rest, but the remainder of the line is divided for every bar of the music in such way that the most unskilled might soon take his part and keep his place with the general congregation. The portions of Scripture are all arranged for double chants, as these are most frequently used; but, of course, this arrangement can be adapted at once to single chants. These selections contain not only most of the psalms, but many other portions both from the Old and New Testaments, together with the Ancient Hymns and the arrangements of the Te Deum.

Search. (L. Booth.) A startling little brochure which it does not fall within our province to give an opinion upon. The writer is apparently a man of great zeal and integrity of purpose, and his words, therefore, are entitled to fair consideration. The book is made up mainly of quotations from the works of medical men, for we should before have stated that the "Search" desiderated by the author is into the practice of midwifery in England, and that the tendency of these quotations and of his own remarks, is to show what fearful crimes are sanctioned and blunders made by male asconcheurs, and how favourably the exercise of this art by females contrasts with the practice as it exists in this country. The writer has crowded his pages with references to medical authorities, and certainly justifies the title chosen for his little work.

What shall we do with Tom? or, Hints to Parents about School. By Dr. BREWER, of Leeds. (Hamiltons.) This is a question of vital importance to many besides "Toms," and Dr. Brewer has some very shrewd common sense and practical remarks to make in reference to it. He does not offer his little book as an exhaustive contribution to the subject of middle-class education, inasmuch as it was written rapidly at the close of his day's work, but hopes that it may provoke others to discuss thoroughly the whole subject. Dr. Brewer thinks a boy should be removed from preparatory to boys' schools at the age of eight or nine, that he should read well and know his multiplication table before he goes, that a boarding school is to be preferred to others, that once sent to school, parents should not meddle with his education, that he should learn Latin and Greek, music and drawing, drilling and gymnastics, not bookkeeping, nor any branch of business—science by experiment, and that the Bible should not be a class book, but a book for careful and reverent study by those who can be attracted to it. The writer speaks rather as one who has much to say and little opportunity to say it than one who has been anxious to rush into print.

Short Stories to explain Bible Texts. By M. H. (Johnstone, Hunter, and Co.) A packet of twelve beautifully printed little tracts, in coloured wrapper, each containing a full-page illustration, and twelve pages of letter-press, designed to explain various Bible texts. The plan adopted in these stories is uniform, so much so, in fact, that after reading two or three the reader knows almost to a paragraph where to expect the conversion of the indifferent or wicked characters intro-

duced in the brief sketches, and anticipates with un-failing regularity the closing words of application. If these are not blemishes, we have only praise for the plan and the execution of M. H.'s stories, which do undoubtedly, as was intended, bring important Scripture texts within the apprehension of a child's intellect by means of narrative illustration.

Devout Moments. By Lord KINLOCH. (Edmonston and Douglas.) In appearance and price a very unpretending little collection of forty pages of poems on religious subjects. Lovers of sacred verse will find here many pieces of simple beauty, and all pervaded by a devout spirit. The following, taken quite at random, is a fair sample of their tone and the measure of ability with which they are written, though in many the metre is not so simple, albeit always harmonising well with the subject:—

" Who the daily course begin,
Daily wants and daily sin,
Daily grace must also win.
" If the round be still the same,
In its weakness woe and blame,
So on mercy is the claim.
" He who starts on weary way,
Takes companion if he may;
Christ be thine for all the day.
" Only by a round of care
Parallel with that of prayer
Canst thou safe till evening fare."

POCKET-BOOKS, ALMANACKS, &c.

The Scripture Pocket-book for 1867 (Religious Tract Society), again deserves to be commended as a carefully prepared and attractive annual; having, as usual, a variety of useful information as to public business, the House of Parliament, recent Acts, courts of law, &c., with excellent astronomical notices, and a few pages of well-chosen "Gleanings." *The Young People's Pocket-book* (Tract Society), has also its well-known features; its brief literary selections supply a little occasional reading which the young may find pleasant and profitable, and its "information" is abundantly enough for those for whom it is intended.

The Teacher's Pocket-book and Diary for 1867.—*Class Register*, 1867. (Sunday School Union.) We need only announce these customary publications; the former maintains all its excellence, and must be welcome to all Sunday-school teachers; the latter is indispensable in every well-ordered school, and should be used, as intended, in connection with the private "Pocket-book" and "Diary" of the teacher.

ANNUAL ADDRESSES.—"All for Love," or, *Jacob Shaw and his Wife Rebecca*; A New Year's Address to Parents. By the Rev. A. M. BROWN, LL.D.—"Things which Remain"; A New Year's Address to Sunday-school Teachers. By the Rev. C. R. ALFORD, M.A.—"Have you Seen the Rainbow? An Address to Sunday-school Children. By the Rev. J. EDMOND, D.D. (London: Sunday-school Union.) An intense interest in the work of Sunday-schools—why should a reviewer not add, for himself, a long existing and intimate knowledge of teachers and familiarity with the poor?—occasions this present word on the Annual "Addresses" of the Sunday-school Union. Dr. Brown's is well-conceived, tastefully written, and has the qualities of feeling that will surely make a useful impression. Dr. Edmond's is simple and hearty, and its typographical devices will please children, but it is very far from such an address as we should feel glad and privileged to circulate. Mr. Alford's, if it really addresses any conceivable class of "teachers" at all, happily does not address any of which we have ever known examples. Those who can read it with profit or even patience are not fit to be educators of the religious sense and feeling of others. Its matter is rubbishy, and its style is altogether mean.

The Home Almanack, 1867. (S. W. Partridge.) Published under the auspices of the Ladies' Sanitary Association, is one of the best publications of its kind that has yet come before our notice. It is printed upon a sheet of glazed paper, and contains some useful domestic and statistical information. In the centre is a prettily coloured print suggestive of the happy yuletide, and it is otherwise tastefully ornamented. It is just suited to grace the walls of a cottage home.

We have also received the following, all worthy of commendation:—*Bow Bells Almanac*, illustrated (J. Dicks, Strand), a very smart-looking large demy, containing twenty-four full-page engravings of considerable merit. *Cassell's Illustrated Family Almanac*, also a handsome production, in which that enterprising firm have turned to account several engravings from their various periodicals. *The Weather Almanac*, by ORLANDO WHISTLECRAFT (Simpkins), a Handbook of Meteorological, Agricultural, Rural, and General Information; and *The City Diary and Almanac* (Collingridge), a plain, business-like demy, with stiff binding, containing a great deal of information about the City and commercial matters, and an admirable diary, ruled with money columns, interleaved with blotting paper, which will be most serviceable in the counting-house.

BOOKS RECEIVED.

A Biblical and Theological Dictionary, by Samuel Green (E. Stock). *The Adaptation of the Sabbath to the Well-being of Man* (W. Freeman). *Disraeli's Amenities of Literature*, Parts

XI. and XII.; *The Children's Hour, Twelve Songs for the Little Ones*, by Mrs. G. Herbert Curteis; *Aunt F. Iendly's Coloured Picture Books*, Nos. I. to XII.; *Longfellow's Poetical Works*, illustrated; *The Spirit of Praise*, illustrated by eminent artists (F. Warne and Co.). *The Middle Classes and the Borough Franchise*, by H. W. Cole, Q.C. (Longmans). *Credibility, or Discourses on Questions of Christian Faith*, by Rev. James Cranbrook (A. Fullerton and Co.). *The Last Chronicle of Barset*, by A. Trollope, No. I. (Smith, Elder, and Co.). *The Wedding Guests*, by Mrs. Hume Rothery (F. Pitman). *The Return of the Guards*, and other Poems, by Sir F. Doyle (Macmillan). *The Student's New Testament History*, by Dr. William Smith (Murray). *Ministering Children* (Seely and Co.). *Simple Truth Spoken to Working People*, by Norman Macleod (Strahan). *The Mother's Friend*, Vol. VII. (Jackson, Walford, and Co.). *Christie Redfern's Troubles*; *Chronicles of an Old Manor House*; *Christian Manliness*; *Christianity and Social Life*; *Green's Bible Sketches*, Vol. II.; *The Fishers of Derby Haven*; *Child's Companion Volume, 1866* (Religious Tract Society). *Touches of Nature* by eminent authors and artists (Strahan). *A Summer in Leslie Goldthwaite's Life* (S. Low and Co.). *Trigonometry for Beginners* (Macmillan and Co.). *Shifting Winds, a Tough Yarn* (Nisbet and Co.). *Kind Words*; *Bible-class Magazine*; and *Child's Own Magazine* for 1866 (Sunday-School Union). *England and her Subject Races*, with Special Reference to Jamaica, by C. S. Roundell, M.A. (Macmillan). *Sparks from the Anvil*; *The Story of Little Alfred*; *Tottie's Christmas Shoes*; *Animal Sagacity* (S. W. Partridge).

NEW MUSIC.

PSALMODY.—The Olive Branch. A collection of tunes composed and arranged by HENRY T. LESLIE, Mus. Doc. (Pitman.) *Sacred Songs and Hymns*. Words by BONAR and others. Music by CLARIBEL (Boosey and Sons.) Regarded as contributions to psalmody, these publications deserve a warm welcome. Mr. H. T. Leslie's collection consists of thirty-six tunes set to hymns, and twenty-six chants (music only), the great majority of which are admirably adapted to congregational use. The tunes are delicately harmonised and well adapted to the hymns selected. The latter are such general favourites as "Commit thou all thy griefs," "Nearer, my God, to Thee," "Jerusalem the golden," "Abide with me," "Rock of Ages," &c., &c. Claribel's *Sacred Songs* are only sixteen in number, and apparently designed rather for family than congregational use. The tunes are very simple and sweet, and the hymns such as might very fitly be sung around the family altar. Claribel has in several instances adapted the music to her own words.

GREAT NORTHERN HOSPITAL, CALEDONIAN-ROAD, ISLINGTON, N.—Number of patients for the week ending Dec. 1, 944, of which 234 were new cases.

DISCONTINUANCE OF STORM-SIGNALS.—A circular has been issued from the Board of Trade announcing that the Royal Society has undertaken the duties hitherto performed by the Meteorological Department of the Board of Trade. The storm-warnings are declared to be in effect useless, and they are to be discontinued, but the weather reports will be published as usual.

Gleanings.

Why is the letter O like London?—It is in the midst of smoke.

Why is a speech delivered on board ship like a necklace?—It is a deck oration.

Why is the end of a sermon like a revolution?—There is a general rising of the people.

Why is a hedgehog of vegetable origin?—Because he is the offspring of a prickly pear (pair).

Mr. Hepworth Dixon's "New America" will be published by Messrs. Hurst and Blackett on New Year's day.

An American paper states that a petrified human hand was lately found in red sandstone at Memphis Tennessee, in a perfect state of preservation.

The original drawings of Gustave Doré for Tennyson's "Elaine," together with a set of proofs and photographs, will be on view at Messrs. Colnaghi's, Pall Mall East, in a few days.

An old Irishman, who was found literally crawling in the streets of London, on Friday night, a mass of rags and filth, was taken to St. Thomas's Hospital. In his rags was found money to the amount of 171L 2s. 6d.

THE POET LAUREATE.—It is said that Mr. Tennyson is about to leave the Isle of Wight, where he has a pretty little house and grounds at Farringford. If the report be true, he will actually have been driven away by the curiosity of his neighbours. He has bought up all the land he could get round his house, but to no effect. He is watched and dogged wherever he goes.

The French Government is asked by the South-Eastern Railway Company to suspend the baggage-searching in Paris during the Exhibition of 1867. The South-Eastern Company have reduced the time of travelling between London and Paris to ten hours, and the waste of time involved in the existing system of baggage transit and search is estimated at half an hour on the average.

MARRIAGE EXTRAORDINARY.—On Tuesday last, says a contemporary, a marriage of a remarkable character took place at Portland Chapel, Kingdown, Bristol. A couple were married whose united ages amounted to 149 years. The bride had been twice previously married—the bridegroom likewise twice; while the "bridesmaid" and the bridegroom's "best man" (both over seventy years of age) has entered the matrimonial state on three occasions each.

MATHEMATICAL WIND.—The late Professor Vince, one morning (several trees having been blown down the night previous) meeting a friend in the walks of

St. John's College, Cambridge, was accosted with "How d'ye do, sir? quite a blustering wind this!" "Yes," answered Vince, "It is a rare mathematical wind."—"Mathematical wind!" exclaimed the other, "how so?"—"Why," replied Vince, "it has extracted a great many roots."

PROFITABLE MISTAKES.—A plain-spoken Western preacher delivered the following from his desk:—"I would announce to the congregation that, probably by mistake, there was left at this meeting-house, this morning, a small cotton umbrella, much damaged by time and wear, and exceedingly pale in colour; in place whereof was taken a very large silk umbrella, and of great beauty. Blunders of this sort, brethren and sisters, are getting a little too common."

A STATESMAN'S WIFE.—A statesman's best ally is a clever wife; and, although one does not hear much about her, the wife of the present Chancellor of the Exchequer is said to be a very efficient helpmeet. Some days ago a deputation went to ask Mr. Disraeli to take the chair at some charitable dinner. They were received by the lady of the house, who, after hearing them, replied, "Well, gentlemen, I will lay what you have said before Mr. Disraeli, but I cannot give you much hope of a favourable answer; for, what with this Reform Bill and one thing and another, he is so busy that he has scarcely time to speak to me."

AN EXTRAORDINARY FAMILY GATHERING.—The New-haven correspondent of a Connecticut paper tells the following anecdote:—"Mr. and Mrs. Oren Cleveland, formerly of Winsted, Connecticut, removed to Ohio in 1839. They buried their eldest child in Winsted in March, 1809, and all of the others, nine in number, survive; nor has there been a death in their immediate family for the long period of fifty-seven years. The aged parents, partners during sixty years, have for twelve years past had a strong desire to see their children all together once more on the shores of time. Time, in its course, had brought six of the nine children to reside within forty miles of the parental home. Three were still living 'at the east,' one in New Hartford, Litchford county; one in New Haven, and one on Long Island, N.Y. These three made a flying journey to Huntsville, Geauga county, Ohio, and on September 24th celebrated the birthday of the mother, she being eighty-one. The father was eighty-one last May. A bountiful dinner being prepared for the occasion, they all sat down, eldest by eldest—the oldest child being fifty-eight, and the youngest thirty-five. All were grey, more or less: yet the last time they met at the wedding of the eldest child, not one had a grey hair, but that was thirty-one years ago. The mother and eldest son had not met before for twenty-eight years."

DOMESTIC SERVANTS IN NEW YORK.—A lady told me the other day, amid much laughter, that she was about engaging a new waitress, and that the negotiation, although somewhat protracted and intricate, had proceeded very smoothly until she said, "I give an evening every week, but I allow no followers in the house," when the young woman, rising with dignity (they always sit unseated), said, "That settles the question," and swept out of the room. I knew of a gentleman who undertook to do a little of the rough work in the engagement of a cook before he sent her to his wife. He underwent his cross-examination as to the style of his house, the conveniences of the kitchen, the hours of the family, and number of servants, with exemplary meekness, until the woman asked, "How many children have you got?" "I have five," he answered, "but I'll put two or three of them out of the way if you insist upon it," and turning on his heel, meddled no more with woman's matters. But servants will go a short distance into the country in the summer; that is, they will then change city life for villa life or watering-place life. But they won't stop after the 1st of October. With them, as with those whom I first mentioned, the object of life seems to be as much of luxury and gaiety as they can get; dainty eating and drinking, fine clothes, fine houses to live in, and fine people for society.—*New York Correspondent of the Spectator.*

Births, Marriages, and Deaths.

BIRTH.

HILL.—December 3, at Shirley College, near Southampton, the wife of the Rev. John Hill, M.A., of a son.

MARRIAGES.

WORTHY—WESTAWAY.—November 18, at the Independent chapel, Totnes, by the Rev. J. J. Couzens, Amelia Fanny, daughter of Mr. T. Worthy, to Mr. William James Westaway, both of Totnes.

VAWSEY—SARJANT.—November 21, at the Free Church, St. Ives, by the Rev. Thomas Lloyd, assisted by the Rev. Robert Bond, uncle of the bride, William Knightly Vawsey, of Cambridge, to Mary Ann, daughter of the late Mr. Thomas Sarjant, of St. Ives, Hunts.

BASTOW—SEGEWICK.—November 24, at Horton-lane Chapel, Bradford, by the Rev. J. R. Campbell, D.D., Mr. James Bastow, to Miss Eliza Sedgwick, both of Bradford.

POWELL—MORRISH.—November 24, at the Baptist chapel, Bartholomew-street, Exeter, by the Rev. J. Jones, Mr. R. H. Powell, to Miss M. Morrish, both of that city.

PHILLIPS—NOSWORTHY.—November 24, at Counterclif Chapel, Bristol, by the Rev. R. P. Macmaster, Mr. W. H. Phillips to Susan, daughter of Mr. S. Nosworthy, of Lustleigh, Devon.

PRECIOUS—LUNN.—November 24, at Zion Chapel, Ripon, by the Rev. J. Orme, assisted by the Rev. J. E. Grayson, of Manchester, Mr. George Precious, of Ripon, to Eliza Marsh, third daughter of the late Mr. E. Lunn, of York.

HOLT—BROWN.—November 25, at the Independent chapel, Warrington, by the Rev. J. Biles, Mr. Samuel Holt, of Manchester, to Maria, daughter of Mr. Brown, late of Preston.

SMITH—HELLAWELL.—November 25, at Bamden-street Independent Chapel, Huddersfield, by the Rev. R. Skinner, Mr. George Smith, to Miss Susannah Hellawell, both of Golcar.

KERSHAW—BUTTERWORTH.—November 26, at the Congregational chapel, Union-street, Oldham, by the Rev. John Hodges, Mr. Joseph Kershaw, of Sheepwash, to Miss Hannah Butterworth, of Bates-street.

FOSTER—FARLEY.—November 27, at the Congregational Church, Ashurst Wood, East Grinstead, by the Rev. B. Slight, Mr. Frederick Foster, to Eliza, youngest daughter of Mr. Thomas Farley, of Homefield, East Grinstead.

SCHOLES—SCHOLES.—November 28, at the Congregational church, Bolton, by the Rev. W. H. Hewill, Joseph Henry, only son of Peter Scholes, Esq., Radcliffe-bridge, to Maria, only daughter of Thomas Seddon Scholes, Esq., Farnworth, near Bolton.

ALLEN—WEBB.—November 28, at the Countess of Huntington's chapel, Malvern, by the Rev. G. J. Allen of Warwick, brother of the bridegroom, the Rev. H. E. Allen, LL.B., to Emily, only daughter of H. P. Webb, Esq., of Ramsey, Isle of Man.

WESTCOTT—ROTTENBERRY.—November 29, at the Independent chapel, Barnstaple, by the Rev. G. T. Coaster, Mr. Mark Knight Westcott, of Exeter, to Emily Elizabeth, daughter of Mr. G. R. Rottenberry, High-street, Barnstaple.

DEATHS.

SOULE.—November 22, at Brighton, in the forty-ninth year of her age, Amelia, wife of the Rev. I. M. Soule, of St. John's-hill, Battersea-ridge, and daughter of the late Henry Tritton, Esq.

FOONE.—November 25, at Warminster, Sarah, widow of the late John Foone, Esq., of Salisbury, aged eighty-one years.

BEAUMONT.—November 25, at Uxbridge, Mr. Benjamin Beaumont, coachbuilder, in the fifty-sixth year of his age.

STAMPER.—November 27, at Odham, in his sixty-first year, Mr. John Stamper, only brother of the late Rev. Thomas G. Stamper. Friends will kindly receive this intimation.

HARINGTON.—November 27, at Devonport, aged seventy-seven, Lieutenant Henry Harington, R.M., grandson of the late Dr. Harington, of Bath, and father of the Rev. John R. S. Harington.

CHIPPERFIELD.—November 27, at Highgate, Martha, eldest daughter of the late Rev. T. Chipperfield.

MCALL.—November 29th, at the Rectory, Brighton, Isle of Wight, the Rev. Edward McAll, M.A., rector, and late rural dean, in the sixty-first year of his age. The deceased was the eldest surviving brother of the late Dr. McAll, of Manchester.

WEBB.—December 1, Bayley Webb, Combs, near Stowmarket, aged seventy-five.

OSBORNE.—December 1, at 144, High-street, Clapham, Charles Ernest, third son of Mr. J. S. Osborne, aged seven years and eight months.

Markets.

CORN EXCHANGE, LONDON, Monday, Dec. 3.

There was a moderate supply of English wheat fresh up to this morning's market, which, together with the supply of last week left over unsold, found buyers at 2s. to 3s. per qr. reduction from the rated of this day fortnight. In foreign wheat little doing, factors not being willing sellers at the decline required by buyers, which may be quoted fully 2s. per qr. on previous quotations. Fine barley 1s. per qr., secondary 1s. to 2s. per qr. down. Beans and peas each 1s. per qr. cheaper. The arrivals of oats for the week are good. We have experienced a fair demand for this article at about the current rates of this day week. Good old Russian oats have met with most attention.

CURRENT PRICES.

| WHEAT— | Per qr. | | PEARS— | Per qr. | |
|--------------------------|---------|-------|----------------|---------|-------|
| | s. | s. | | s. | s. |
| Essex and Kent, red, old | 57 | to 67 | Grey | 37 | to 39 |
| ditto new | 52 | 64 | Maple | 39 | 42 |
| White, old | 58 | 71 | White | 40 | 44 |
| " new | 53 | 67 | Boilers | 40 | 44 |
| Foreign red | 55 | 66 | Foreign, white | 39 | 43 |
| " white | 67 | 72 | | | |

| BARELS— | Per qr. | | OATS— | Per qr. | |
|-----------------|---------|----|----------------|---------|----|
| | s. | s. | | s. | s. |
| English malting | 89 | 50 | English feed.. | 23 | 30 |
| Chevalier | 50 | 56 | Potatoes.. | 28 | 35 |
| Distilling | 40 | 45 | Scotch feed.. | 24 | 31 |
| Foreign | 30 | 44 | Potatoes.. | 29 | 35 |

| MALT— | Per qr. | | BRAINS— | Per qr. | |
|-----------|---------|----|---------|---------|----|
| | s. | s. | | s. | s. |
| Pale | 73 | 78 | Ticks | 41 | 44 |
| Chevalier | 78 | 80 | Harrow | 41 | 44 |
| Brown | 58 | 68 | Small | 43 | 46 |

| FLOUR— | Per qr. | | FLOUR— | Per qr. | |
|---------------|---------|----|-------------------|---------|----|
| | s. | s. | | s. | s. |
| Town made | 52 | 57 | Small | 43 | 46 |
| Country Marks | 43 | 46 | Norfolk & Suffolk | 43 | 45 |

BREAD.—LONDON, Monday, Dec. 3.—The prices of wheaten bread in the metropolis are from 9d. to 9*½*d.; household ditto, 7*½*d. to 8*½*d.

METROPOLITAN CATTLE MARKET.

MONDAY, Dec. 3.—The total imports of foreign stock into London last week amounted to 9,373 head. In the corresponding week in 1865 we received 15,857 head; in 1864, 12,148; in 1863, 9,752; in 1862, 5,038; in 1861, 4,951; in 1860, 6,163; and in 1859, 4,811 head. The supply of foreign beasts on sale here this morning, both as to number and quality, was only moderate, the demand for it was in a sluggish state, at barely last week's quotations. The arrivals of beasts fresh up from the West of England were on the increase, and in full average condition. From other districts they were only moderate, but of average weight. The show of Irish stock was rather extensive, of Scotch limited. All breeds met a slow inquiry; nevertheless, compared with Monday last, no change took place in the quotations. The best Scots and crosses realised 5s. 4d. per siba. From Lincolnshire, Leicestershire, and Northamptonshire, we received 1,500 Shorthorns, &c.; from other parts of England, 800 various breeds; from Scotland, 66 Scots and crosses; and from Ireland, 500 oxen and heifers. The supply of English sheep was very moderate, but the quality of most breeds was good. The demand for both long and short-wooled sheep was somewhat heavy, at prices barely equal to those of Monday last. Heavy Downs and half-breds may be quoted at 6s. per siba. Prime Lincolns sold at 5s. 4d. per siba. There was a steady demand for calves—the show of which were limited, at full quotations—viz., from 4s. to 6s. 10d. per siba. The sale for pigs was slow, and prices had a drooping tendency. The top figure was 4s. 8d. per siba. Per siba, to sink the offal.

| a. d. a. d. | a. d. a. d. | | s. d. a. d. | s. d. a. d. | | |
|--------------------|--------------------|--------|-------------|--------------------|--------|----|
| | inf. coarse beasts | 6 to 8 | 10 | Prime Southdown | 5 to 6 | 0 |
| Second quality | .4 | 0 | 4 | Lambs | .0 | 0 |
| Prime large oxen | 4 | 8 | 5 | Lge. coarse calves | 4 | 5 |
| Prime Scots, &c. | 5 | 2 | 5 | Prime small | .5 | 10 |
| Coarse inf. sheep | 3 | 8 | 4 | Large hogs | .3 | 4 |
| Second quality | 4 | 2 | 4 | Neatam. porkers | 4 | 8 |
| Pr. coarse woolled | 5 | 0 | 5 | </td | | |

prime and choice samples of the new crop are quoted at 62c. to 65c., while odds are much neglected. Sussex, 15s. to 16s.; Weald of Kent, 15s. to 18s.; Mid and East Kent, 16s. to 23s.; Farnham and Country, 17s. to 22s.; Yerlings, 10s. to 15s.; Odds, 5s. to 8s. The imports of foreign hops into London last week consisted of 118 bales from Calais, 95 from Dunkirk, 343 from Antwerp, 83 from Hamburg, 58 from Ostend, 30 from Rotterdam, and 35 bales from Bremen.

WOOL, MONDAY, Dec. 3.—During the last week there has been very little inquiry for English wool for home consumption. Nevertheless, scarcely any alteration in the value of the article. The demand for export to the continent is very restricted. The colonial wool sales are progressing slowly, at drooping prices.

SEED, Monday, Dec. 3.—Very little English cloverseed yet appears, and prices are nominally unchanged. Foreign samples of red cloverseed was not so readily placed, but prices were without change. The best trefoils, whether English or French, having taken favour, commanded again higher prices, with a good demand. White cloverseed was held very high, and no change occurred worthy of remark in either brown or white. Canaryseed was quite as dear, the best samples selling pretty freely. Winter tares being at a feeding price, are not pressed for sale.

OIL, Monday, Dec. 3.—There is but a moderate demand for linseed oil, at 37s. 6d. per cwt. on the spot. Rape is dull, and prices are rather lower. Olive oils are a slow sale; but coco-nut oil rules firm, and fish oils are in slow request. Turpentine rules heavy, at 39s. 6d. to 40s. for American, and 38s. 6d. for French spirits.

COALS, MONDAY, Dec. 3.—Good business doing, at last day's rates. Hetton, 22s.; South Hetton, 22s. 9d.; Eden Main, 21s.; Tunstall, 20s. 6d.; Holywell, 16s. 6d.; Wylam Moor, 16s. 6d.; North Patton, 14s. 3d.—Fresh ships, 2s; screw steamers, 15; left from last day, 7; ships at sea, 15.

TALLOW.—LONDON, Monday, Dec. 3.—The tallow trade is firm, and P.Y.C. is worth 44s. per cwt. on the spot. Town tallow commands 43s. 3d. net cash. Rough fat is selling at 2s. 2d. per 8 lbs.

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